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## Trade in Live Fish (*Jiol Machh*) in Calcutta.

By SUNDER LAL HORA

(Public Lecture delivered at the Asiatic Society of Bengal on Friday, the 31st of August, 1934, and published with permission of the Director, Zoological Survey of India)

In his account of the Fish and Fisheries of Bengal, Francis Buchanan (afterwards Hamilton) records the following observations under the general account of the fisheries of the Purnea District 'In the cold season some boats, of from 100 to 300 maunds burthen, are half filled with water, and great quantities of small fish are put into them, and sent hving to Calcutta. The fish are so thick that they are just kept wet, but the water is frequently renewed. The kinds are the Singi, Mauri, and Kabai, all small fishes very tenacious of life, and in much request with the natives, as supposed to possess restorative powers'. In several volumes of Hunter's Statistical Account of Bengal, there are references to the trade in live fish, and I quote here two which seem to be of special significance. In the account of the Jessore Fisheries it is stated that 'The fish is kept fresh by the ingenious and simple device of perforating the bottom of the boat, and confining the water which enters by means of two boards stretched from gunwale to gunwale. A tank or reservoir with a constant supply of fresh water is thus formed, and the fish reach their destination alive. The finer varieties, however, such as the *ru* and *katla*, etc., cannot support this treatment, and would die. They are, therefore, not exported in quantities from Jessore, and indeed Nadiya, with its railway communications, has obtained this branch of the trade. But the coarser species, such as *kai*, *magur*, etc., bear the confinement easily, and are retailed alive from villages on river banks in the neighbourhood of Calcutta, Hughli, etc., under the name of Jessore fish. The *kai*, a small black-green purse-mouthed fish, is greatly esteemed by Bengalis as a restorative after sickness'. Mention is also made of the fact that 'From the fishing grounds of Bakarganj, boats laden with fish are continually passing through the Jessore Sundarbans to Calcutta. The vessels are filled with water and fish in perhaps equal bulk, and the water is continually cast out and new water cast in. The fish die in great numbers, and are thrown out as they die but sufficient reach Calcutta alive to pay for the trip'. In the account of the Faridpur District, a reference is made to *Jiol Machh*, and it is stated that 'The fishes in this case are stored in reservoirs constructed in the middle of the



boats and closed by a grating at bottom, through which a constant and fresh supply of water is afforded. The boats are well manned and swift, and are pulled day and night. De, in his 'Report of the Fisheries of Eastern Bengal and Assam', devotes to the mode of transport and value of live fish a paragraph which is very instructive in this connection. He says 'Certain fish fetch a high price if sold alive, and are of much less value when dead. They are supposed to be very nourishing if killed just before cooking. These are called *jioi* (alive) fish and are the *Magur*, the *Singi* and the *Koi*. Some other species of fish which are transported similarly also come under the same designation, and are the *Shol*, the *Lati* or *Cheng*, and the *Gajar*. They all possess specially-contrived breathing apparatus enabling them to live for a long time in very little water, and some of them are known to walk across land from one water to another. Such fish are easily transported alive to long distances. When large numbers are to be carried, they are placed in water in the hold of a boat. A circulation of fresh water is maintained by a small hole being bored in the bottom of the boat, through which water wells up, while one or more men are engaged in constantly bailing the excess water out. The hole is stopped with a peg when the bailers rest. These fish are caught in *bhils* and other confined waters and carried in this way to very great distances such as from Faridpur and Bakarganj to Calcutta. For shorter journeys they are carried in earthen pots or canisters containing water, which is changed once or twice a day. They are kept alive in this way in the consumers' houses for several days.'

The above remarks indicate that in the 'live fish' trade a special technique has developed and that in the ingenious devices to be referred to presently advantage is taken of the mode of life of the species collectively known as *Jioi Machh*. I will now refer briefly to the bionomics of these fish to indicate how they differ in certain essential respects from our ordinary conception of fishes.

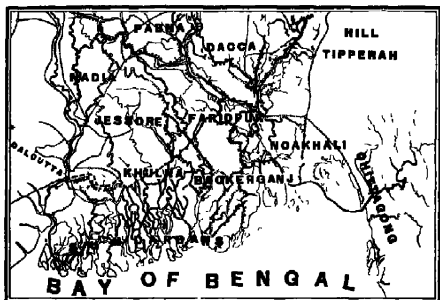
In India and further east, there are many varieties of fish which are capable of living out of water for considerable periods, and even of making periodic excursions on land. These are very hardy species and are able to survive conditions fatal to most other kinds of fish. In their natural haunts, such as foul-smelling marshy areas, when the water has been drawn off or has evaporated, as often happens during drought, they are capable of living in pools of liquid mud and when these dry up they burrow in the mud for a foot or two and survive so long as the earth is moist beneath. This highly unfish-like behaviour is due to the fact that in them air-breathing organs or 'lungs' have been developed and it has become possible for them to oxygenate their blood directly with the atmospheric air. On lifting the gill-cover of a *Koi* (*Anabas*) or *Khalisha* (*Trichogaster*), one sees a chamber situated above the gills and

formed as an outgrowth of the ordinary gill-chamber. Each of these accessory chambers contains a labyrinthiform organ, composed of shelf-like plates with wavy edges and supplied with fine blood vessels. When the air is inhaled through the mouth it enters this chamber and the labyrinthiform organ acts as the 'lung' of the fish.

In *Saui* and *Lata* (*Ophicephalus* spp.) the accessory respiratory organs are in the nature of two lung-like reservoirs in the head, developed as pouches of the pharynx. The inner linings of these cavities are richly supplied with blood. The respiratory chambers of *Cuchia* (*Amphipneus*) are of a similar nature. In this fish the gills are greatly reduced and it seems to have lost practically all its power of aquatic respiration. In *Magur* (*Clarias*) there is an air chamber situated above the gills into which tree-like outgrowths project from the upper ends of the gill arches. In *Singi* (*Saccobranchus*) a long tubular sac grows backwards from the opercular or the gill cavity and extends as far as the middle of the tail. This sac bears a marked resemblance to the lungs of land vertebrates. These are the principal fish which constitute the trade in live fish. It is not my intention to deal with all the aspects of this business, but to confine my attention to the sale of this commodity in Calcutta with such incidental remarks on other aspects of the fishery as may be called for in the treatment of the subject.

I am informed that in Calcutta there are three principal wholesale markets for the disposal of *Jiol Machh*, one at Chingrighata, not very far from the Dhapa Lock, one at Kidderpore on Tolly's Nullah, and the third at Ultadanga, opposite the Deshbandhu Park on the Canal West Road. There are places on the Hooghly River which are also known for the sale of 'live fish', but they are not of much significance from the commercial point of view. Not very long ago, there used to be a big market at Salkia on the western bank of the Hooghly, but on account of its relative inaccessibility it has been given up. The entire quantity of fish sold in the three markets enumerated above is brought to Calcutta from the deltaic districts of Lower Bengal, such as Faridpur, Bakergunj (Khulna), Jessore, the 24 Parganas, Barisal, Maderipur, and Dacca. The majority, if not all, of the boats laden with 'live fish' pass through the Krishtopur Canal before reaching Calcutta and it is a common sight to see boats, mostly small but a few large ones also, being towed to Calcutta in a characteristic way (Plate I, fig. 1). To a central post in the boat a number of ropes are tied and these are passed on to people on the shore. These persons pull the boat along with the help of these ropes and only one man is then needed on the boat for steering purposes. Most of the boats come to Ultadanga, which, I am given to understand, is the most important market now for the sale of *Jiol Machh*. Chingrighata used to be the foremost

market for this purpose, but it has lost its popularity in favour of the Ultadanga market. Here during the winter months twenty to thirty small boats may be seen lying along the western bank of the canal (Plate 1, fig 2), but unless one goes there very early in the morning, the way in which the fish trade is carried on cannot be appreciated. Between the hours of 6 and 8 in the morning, there is great activity and it is practically impossible to find anyone to help with the collection of information one may be interested in. By 8 o'clock the regular business is finished and the fishermen busy themselves with the preparation of their midday meal (Plate 1, fig 3). These



TEXT FIG 1—Sketch Map of Lower Bengal showing the position of the deltaic districts from where *Jiol Machh* (Live Fish) are unported into Calcutta.

Full thick line indicates the route that can be used all the year.

Broken thick line indicates the inner boat route which shortens the journey by many days and is used by a majority of *Jiol Machh* boats.

hours for the sale of the fish are natural, for the fish are taken from here to the various markets of the town for retail purposes. At the same time it is considered highly undesirable to disturb the fish more than once in the course of 24 hours, and it is difficult, therefore, to persuade these people to sell the fish after the early morning hours.

The fish occupy the entire hold of the boat with a sufficient quantity of water to cover them. As a rule  $\frac{3}{4}$ th of the depth of the boat is filled with fish and water and there are stout wooden cross-bars in the boat, known as 'Gurroh', to indicate this level. The hold is covered by narrow planking in sections

in such a way that a part or the whole of it can be exposed when needed (Plate 1, fig 4) By this arrangement the fish lie in a cool and semi-dark place, and the planking provides a flooring space for the people to move about, cook their food, etc.

Though the *Jiol* fish are air-breathing fishes, a certain quantity of good water is still essential for their healthy existence. Before the commencement of the journey, the required quantity of water is taken from the natural haunts of the fishes through a perforation at the bottom of the boat. In some boats there is no perforation at the bottom, but a portion of the edge is built in such a way that a small piece of wood can slide in and out. When it is desired to add water, the piece is taken out and the boat is tilted towards the side and water enters through the temporary opening. After taking in the desired quantity,



TEXT FIG. 2.—Sketch of an arrangement by which water is filled in some of the boats engaged in the trade of *Jiol Machh* (Live Fish)

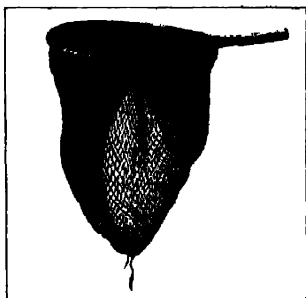
*a*=Sliding plank or door, *b*=Opening after the door is lifted upwards, *c*=Edge of the boat, *d*=Grooved pillars in which the door slides, *e*=A portion of the boat's inner surface.

By tilting the boat on the side of this arrangement and by lifting the door upwards, water is allowed to go into the boat. In some cases, this device is fitted in the wall of the boat itself.

of water the hole is plugged securely, and usually no change of water is made *en route*, the main reason being that the canal water, through which the boats travel is too saline and, therefore, unwholesome for the fish. If, however, the water in the boat becomes very foul in the course of the journey, it is bailed out and replaced by fresh water from some pond or tank near the banks of the canal. During the period of stay at Calcutta, the water in the boat is changed once every day between 9 to 10 in the morning after the business for the day is over. The old water is at first bailed out with the help of a *Dhdmā* (Plate 6, fig 3), usually from the front end of the boat and a fresh supply is taken at the hinder end. When the bailing out of water is going on, the fish are frightened by the noise and lie quietly at the bottom so that the water can be bailed out without any fear of throwing away the fish. Canal water is not used for

this purpose, but unfiltered Hooghly water supplied by the Calcutta Corporation is taken through a hose-pipe and allowed to fall into the boat from some height (Plate 6, fig 6) By this arrangement, thoroughly oxygenated and wholesome water is supplied to the fish The Calcutta Corporation charges a monthly fee (about Rupees thirty) for the supply of water, and this sum is raised from among the owners of the boats

The sale of the fish is effected through the intermediation of a broker who measures out the quantities of fish (Plate 2, figs 1 and 2) No weights are used but baskets of different sizes and shapes are employed as measures (Plate 4, figs 1 and 2) On the 13th of January, 1933, I noticed a boatman



TEXT FIG. 3.—Net used for taking out smaller fish from the hold of a *Jal Machh* boat

selling fish to a person who intended to take them to Jamshedpur (Tatanagar) by rail at the rate of Rs 1-12 per 10 small baskets (*Chhoto Jhānkā*), each of which contained approximately 1½ *paws* of fish After purchase, the man kept the fish in canisters with a small quantity of water and he informed me that in the course of the journey he will have to change the water at least four times There must be a great demand for this type of fish, for up to Jamshedpur the person had to pay Rs 1-12 per maund for fish and water in the canisters besides other incidental expenses I was told that at the Ultadanga Ghat, the price of this kind of fish usually varies between Rs 40 to Rs 60 per maund according to the season and the state of the market

For sale in the local markets, the fish is carried in big baskets known as *Gāchhā* which are strengthened in various ways for durability (Plate 5, figs 1-3) *Jiol Machh* can leap up to considerable heights, and, therefore, the baskets have to be kept covered but sometimes netting is used on the top in an ingenious way (Plate 5, fig 3) Usually flat, shallow baskets are used as covers (Plate 6, figs 1 and 2) When taken to a market, the fish are transferred to a large earthen *gamla* in which they are kept in a small quantity of water. A plank of wood behind the *gamla* serves as the seat for the seller who exhibits a few of the fish on a banana leaf in a shallow basket (Plate 2, fig 3) Usually there is a small quantity of water on the banana leaves and the fish wriggle about in it and keep their surface and respiratory organs moist. In the local markets the retail price is fixed per piece or the fish are sold by weight. A visit to the Shambazar Market about midday showed that the section for the sale of 'live fish' was almost deserted. I was informed, however that during the early hours brisk business goes on in this section. Bengali women carry on this business in the market.

Some people, mostly Beharis, sell 'live fish' in the streets, and even here there are two categories. Certain people establish way side temporary shops by keeping a few baskets full of different types of *Jiol Machh* in front of them at a street corner or some other suitable place (Plate 2, fig 4) They sell the fish by weight, and to a buyer of a large quantity they give the fish in a small basket for which they charge only a nominal price. The second category consists of street hawkers (Plate 3, fig 1) who move from place to place with baskets full of fish on their heads. The basket is lined on the inside with banana leaves (Plate 3, fig 2) and a small quantity of water is sprinkled over the fish to keep them moist. The banana-leaves help to retain this water in the basket which is beneficial for the fish and at the same time prevent the water from dripping on the hawker. The *Gāchhā* is covered with a shallow basket to prevent the fish from jumping over. The fish is usually sold by weight and the pans of the balance consist of two small, deep baskets (Plate 3, fig 2) When the fish are sold, a common string is passed through their gill openings or each fish is secured by a separate piece of string and the fish dangle about as they are being carried home for consumption (Plate 3, fig 3) Some more merciful people carry them in small baskets. The treatment they receive in the homes must be familiar to most of us. The fishes like *Singh* and *Magur*, which are greatly dreaded on account of their spines, are first treated with a pinch of salt on their heads. This has the immediate effect of narcotizing them so that they can be handled without fear. *Bonts*, a kind of a bent knife fixed in a wooden board (Plate 6, fig 5), is used to cut off the heads and for cutting them up into pieces.

(Plate 3, fig 4) The pieces are then put in a basket (Plate 6, fig 4) and thoroughly washed before transferring them to the cooking pot

A much more cruel method is sometimes used for killing these fishes. A fish is caught by the tail and its head is hit against some hard substance or its head is hit with something hard. The fish has to be knocked several times before it is killed.

*Jiol Machh* are greatly in demand among the Bengali population of Calcutta for their flavour, taste, and nutritional value. They are believed to be very good for invalids as they are considered to be light, nutritious, strengthening, and restorative. On account of all these special qualifications, one can imagine that great care is taken to keep these fishes in a fit condition for consumption as a suitable article of diet. But unfortunately this is not so. Most of the Bengalis in Calcutta are, no doubt, familiar with the allusion in the popular saying 'Jessore Koi', but for the benefit of others I shall explain it here. *Koi* fish at Jessore is fat, plump, and rich, but by the time it arrives in Calcutta in boats, it becomes very thin and emaciated, so much so that the head-portion becomes very prominent and body-portion lean. After a prolonged illness, a person's head seems proportionately larger and the body and limbs very thin. So the phrase 'Jessore Koi' is used for a person who recovers from prolonged illness and is consequently very thin and emaciated. *Jiol Machh* during transportation lose a great deal of their weight as they are not fed from the day they are captured to the day they are eaten, and this period may range from two to four weeks according to the distance and tendency of the market. No one seems to have realized what a wastage of valuable food-material occurs during this period of forced starvation of the fish. If some cheap food could be prepared and the utility of it demonstrated to the fisher-people, I am sure, much good could result to this trade in the increase of the market value of these fish on account of their enhanced nutritional value.

Considerable work has been done on the effect of starvation in other animals, but in the case of fish there seems to have been difficulty in collecting the excreta for metabolic studies and the inability to give a definite amount of food and water seems to have been another obstacle. On the analogy of what has been found in other animals, it can be safely presumed that even in fishes the first line of defence against starvation is the depletion of the glycogen stored in the liver and other tissues. After the consumption of the carbohydrates, the fats and proteins would be next consumed, leading to the breaking up of the body-tissues, depending on the degree of starvation. It follows, therefore, that the protein and fat value of a fish which has been starved for a fortnight or so would be much inferior to

that of fresh fish of the same species. The preparation of a suitable food for these fish during their period of confinement and starvation is a simple matter, but no attention has unfortunately been paid to this important question. They are being exploited without the slightest idea of conservation. Fortunately, Nature is bountiful in showering its blessings on this land, but man is interfering with Nature to such an extent that fisheries may fail altogether. It is, however, hoped that before long necessary steps will be taken to preserve the fisheries of this country.

As any talk about fisheries is incomplete without statistics, I propose now to place before you a statement of fish-boats entering Calcutta through the Krishtapur Toll Station, showing approximately the quantity in maunds of fish and number of boats month by month for the five years, 1928 to 1932 (Table I). I have already remarked that most of the fish-boats carrying 'live fish' to Calcutta have to pass through the Krishtapur Toll Station, and, as the statement shows, on an average 43,146.4 maunds of fish are imported into Calcutta every year. This is not a small quantity and any effort made to improve the quality of this fish seems certainly worth while. During the dry months, from October to June, the transportation of fish is carried on by small boats and consequently the number of boats employed is large, about 300 boats per month while the average quantity of fish carried by these boats is about 14.5 maunds per trip (Table II). During the monsoon months only a few boats are used for this trade, but they are of about 36 maunds capacity, so that with the reduction in the number of boats, the supply does not fall proportionately. It is further seen that the supply of this kind of fish is most abundant from October to March, the peak period being January, and it falls off gradually till in June the quantity imported in Calcutta is about 1,500 maunds only. The rise and fall in the quantity of fish month by month is governed by biological laws and can be readily explained with the help of our knowledge of the bionomics of these fishes. With October or November, the dry season starts in India and the water in the rivers, tanks, pools, and ditches begins to fall due to gradual evaporation. As the vast expanses of water dry up, the fish come together to live in pools and puddles and fall a ready prey to the ingenious devices used by man in capturing them. I do not propose to deal with these devices here, as it is a long subject and must be treated separately and cannot be adequately dealt with within a few minutes. In April, May, and June the marshes and ponds dry up altogether and the fishes bury themselves at considerable depths in the ground to tide over this unfavourable period. In consequence the supply of *Jiol Markh* falls considerably. With the monsoon, the country is flooded and the sleeping or estivating fishes are revived. The fish become abundant, but, on



account of the floods and high waters, they are not accessible. The supply improves during the rains, but the real fishery season for these fish starts with the fall of water in October or November.

During the rainy season—July, August and September—the majority of *Jiol* fish brought to Calcutta belong to the labyrinthine fishes of the genera *Anabas* (*Koi*) and *Trichogaster* (*Khalisha*), while after the rains from October to February *Ophicephalus* (*Sauli*, *Lala*, *Murali*) and *Anabas* are most abundant, *Trichogaster* decreases in quantity. During the hot months, April, May and June, 90% of *Jiol Machh* consist of *Saccobranchius* (*Singi*) and *Clarias* (*Magur*). From the middle of February to the middle of April some people do not eat *Singi* and *Koi*, for they are believed to spread smallpox. During these months, the skin of these fishes is covered with small, raised, round patches which correspond in appearance to the marks of smallpox. It is probable that this is the breeding season of these fishes and that this period is enjoined as the close season.

A few words about the people who bring the supply of *Jiol* fish to Calcutta will not be out of place here. It has been stated that it takes 8 to 10 days for the journey from Faridpur to Calcutta, 4 to 5 days from Khulna, and a somewhat shorter period from Jessore and 24 Parganas. A stay of 5 to 10 days is made in Calcutta to dispose of the cargo and the return journey takes about a week or so. Soon after the arrival of the boat in the fishing ground, the owner of the boat loads it with a fresh supply and the Calcutta journey starts once again. It was ascertained that on an average one trip a month is made by these boats. The minimum number of men on each boat is three, one *manjhi* (boatman) and two *dharis* (paddlers), but this number depends upon the size of the boat. Formerly these people obtained a certain percentage of profit, but on account of trade depression, they now receive a wage of 8 to 10 rupees a month, according to their qualifications, besides food-rations. The purchase price of the fish is not known to these people, for it is the concern of the owner of the boat. Each boat costs about Rs. 150 to Rs. 500 according to its size, and the carrying capacity of a small boat is estimated to be 6 to 7 maunds of fish besides a quantity of water. About 90% of the people employed in this trade are Mahomedans by religion.

I have not dealt with the methods of capture of *Jiol Machh* nor with the popular beliefs and superstitions that have grown up round this class of fish. A *Jiol Machh*, when alive, fetches 3 to 4 times as much price as a dead one of the same kind and, therefore, a dead *Singi* or *Koi* is eaten only by the poorer people. These fishes have the merit of being absolutely fresh when cooked, and it is no wonder that they are prized so much.

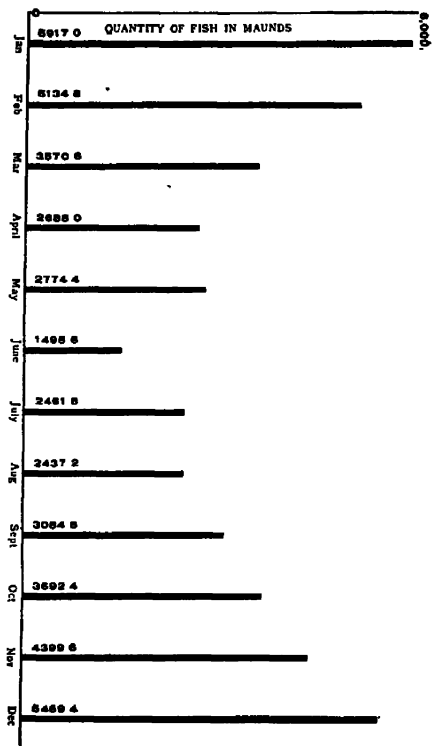


TABLE I.

Statement of fish-boats entering Calcutta area through Krishnapur Toll Station showing approximately the quantity in maunds of fish and number of boats, month by month, for the years 1928, 1929, 1930, 1931, and 1932										
Month	1928 Boats Quantity	1929 Boats Quantity	1930 Boats Quantity	1931 Boats Quantity	1932 Boats Quantity					
January	489	5,338	607	6,160	503	6,780	563	4,333	389	6,508
February	389	8,324	360	3,920	400	3,971	390	4,529	473	5,030
March	298	4,783	307	3,285	241	2,485	324	3,018	397	4,382
April	222	3,048	174	2,708	186	1,755	232	2,275	263	3,054
May	184	2,783	115	1,394	121	6,291	173	1,884	130	1,540
June	106	2,379	75	817	55	1,110	76	1,770	84	1,402
July	69	4,258	50	997	50	2,122	78	2,823	77	2,109
August	78	3,581	66	1,223	86	2,890	42	1,050	108	3,542
September	22	2,826	72	4,730	71	2,353	58	2,325	83	3,490
October	235	3,220	190	5,624	269	4,047	192	1,856	211	3,713
November	265	5,207	117	5,487	342	3,192	385	5,302	348	2,410
December	512	6,917	114	4,991	475	4,629	459	4,565	576	6,225
TOTAL	3,059	53,484	2,727	41,326	2,779	42,005	2,924	35,632	3,129	43,205

TABLE II

*Statement of average quantity of fish per boat in mannds brought to Calcutta during the different months of the year, from 1928 to 1932*

Year	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec
1928	11 93	22 28	16 05	14 47	15 01	22 44	61 71	45 91	32 04	13 70	14 26	13 03
1929	10 14	10 31	10 70	15 56	12 12	10 89	19 94	18 53	65 68	29 60	15 37	14 94
1930	13 44	9 92	10 31	10 57	52 00	20 19	42 44	33 60	33 14	15 04	15 03	9 74
1931	7 89	11 61	9 31	9 76	10 88	23 28	36 19	24 41	38 36	9 67	15 82	9 94
1932	16 73	10 63	10 78	11 61	11 84	16 69	27 38	52 79	42 04	17 59	6 93	10 80
Average quantity per month per boat	11 98	12 95	11 43	12 39	29 37	18 69	37 53	31 05	42 25	17 12	13 48	11 69

## EXPLANATION OF PLATES

TRADE IN LIVE FISH (*Jiol Machh*) IN CALCUTTA

## PLATE 1

Fig 1 —A view of the Krishtapur Canal, North Calcutta. Notice the boats being towed by men on the bank by means of ropes tied to poles in the middle of boats (p 3)

Fig 2 —Wholesale market for *Jiol Machh* at the Ultadanga Ghat. Several boats are seen lying opposite the Deshbandhu Park along the western bank of the Canal West Road (p 4)

Fig 3 —Closer view of a few small boats at the Ultadanga Ghat containing *Jiol Machh*. Most of the men are attending to the preparation of their midday meals after the morning hours of business (p 4)

Fig 4 —Two boats containing *Jiol Machh*. The narrow plank in sections used to cover the hold, where the fish are stored, is clearly seen (p 5). The hold is partly uncovered in the boat on the right.

## PLATE 2

Figs 1 and 2 —Sale of *Jiol Machh*. The owner is supplying fish from *Dūrē* to the broker who goes on measuring the quantity with the help of *Chhoto Jhānkā*. The purchaser is putting fish in canisters for railway transportation. Many people gather round to watch the transaction (p 6)

Fig 3 —*Jiol Machh* Section of the Shambazar Market, Calcutta, at about midday. Very few people were in the market at this hour (p 7)

Fig 4 —A way side temporary stall of a Behari for the sale of *Jiol Machh* (p 7)

## PLATE 3

Fig 1 —A Behari street hawker of *Jiol Machh* (p 7)

Fig 2 —A Behari street hawker of *Jiol Machh* weighing fish for a customer. The inner banana leaf lining of the basket and the cover lying beside it may be noticed (p 7)

Fig 3 —*Jiol Machh* being carried home by means of strings passed through the gill openings (p 7)

Fig 4 —A house maid cutting up *Jiol Machh* and preparing them for the cooking pot (p 8)

## PLATE 4

Fig 1 —Two small fish measures *Chhoto Jhānkā* and *Baro Jhānkā*

Fig 2 —Large fish measure, *Dūrē*

Fig 3 —A wide meshed circular net (*Jāl*) with an iron rim used for taking out larger fish, such as *Sol* (*Ophicephalus striatus*), from the hold of a boat. Wide mesh allows smaller fish to pass through.

## PLATE 5

Large baskets (*Gāchhā*) for carrying *Jiol Machh*. Basket in figure 2 is strengthened by means of strings of twine. Basket in figure 3 has a netting on the top to prevent fish from jumping out. Basket in figure 4 has a narrow mouth which prevents the fish from jumping out.

## PLATE 6

Figs 1 and 2—Shallow, plate-like baskets used as covers for big baskets (*Gūchhā*) and for laying out *Jui Machh* for sale

Fig 3—*Dhāndā*, a basket with a handle used for bailing out water from a boat and for taking out fish from the hold

Fig 4—*Khālā*, a small basket used for miscellaneous purposes, such as carrying fish from market, for washing cut pieces of fish, etc

Fig 5—*Boni*, a big knife fixed in a wooden board for cutting up big fish into large pieces

*Kāḍri*, a bent knife for cutting bigger pieces into smaller pieces

Fig 6—Fresh water being added to a boat from a hose. As the water falls from a considerable height, it becomes thoroughly oxygenated (p. 6)





FIG. 2 — Wholesale market Ujjadanga Ghat



FIG. 1 — Boats in the Kraditpur Canal

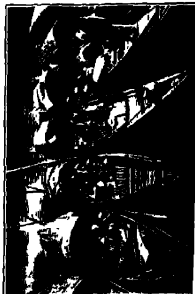








Fig. 1. *Red Mud Snail* - *Shrubs of a Major*

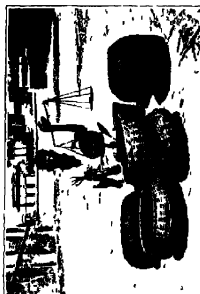


Fig. 2. *Red Mud Snail* - *Shrubs of a Major*



*Calculus Trade in Two Fish*





FIG. 1. A dealer in Chowk carrying *Tad Makh*.



FIG. 2. *Tad Makh* being carried home.



FIG. 3. Retail street hawker weighing *Tad Makh*.



FIG. 4. *Tad Makh* being prepared for cooking.



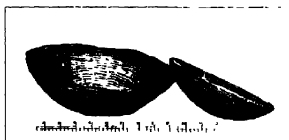


FIG. 1. Fish measures. *Chikoto Bhandā* and *Jango Bhandā*.



FIG. 2. Large fish net (Dho).

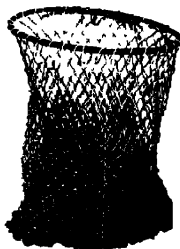


FIG. 3. Net for catching small fish.

*Calcutta's Trade in Live Fish*



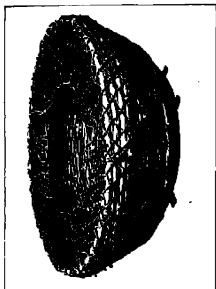


Fig. 3. A large basket with a netting on the top

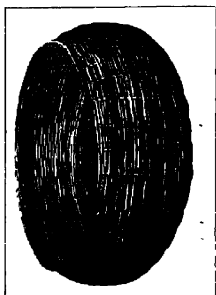
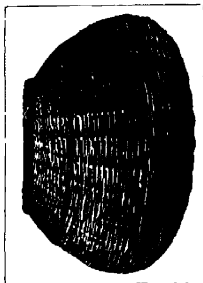
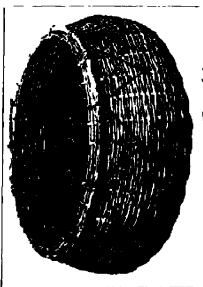


Fig. 1. Large basket for carrying fish, of Mowla







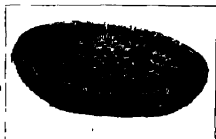


FIG. 1. Flat basket used as cover.



FIG. 2. Flat basket used as cover.

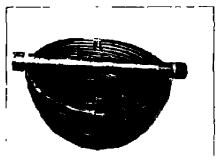


FIG. 3. *Olone* used for hauling out water.

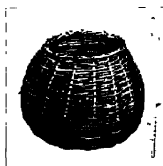


FIG. 4. *Khol* is a small basket for carrying small items.



FIG. 5. *Koute* and *Kutze*, two types of knives.



FIG. 6. Fishing for herring in *Tot Muckh* boats at the Ulukong Strait.

*Calcutta's Trade in Live Fish*



## On a type of Sedentary Game of Bengal.

By JATINDRA MOHAN DATTA

(Communicated by Dr S L Hora)

The type of sedentary game described below is popularly known as *Tuk-tak* and is usually played by children and young boys and girls of Bengal. The diagrams used for the game are shown below, but it may be noted that the one without the outer boundary line is more commonly used. The diagram is drawn on a piece of slate or on a floor with charcoal, and two players are needed to play the game. To start with, each player has three distinctive pieces, such as *cowries* (*shells*)

A	B	C	A	B	C
D	E	F	D	E	F
G	H	I	G	H	I

and tamarind seeds, or distinctive marks, such as  $\times$  and  $\circ$ , are chosen to play the game. The player, who begins, places one of his pieces or mark on any of the areas marked A, B, C, etc. and then the other player occupies any other area. Playing thus alternately, all the six pieces are brought on the board. When all the six pieces are brought on the board, then the pieces are moved to adjacent vacant places but there is no jumping over or catching the pieces of the adversary. Effort is made to get one's three pieces in a straight line, i.e. ABC, ADG, AEI, and so on. One, who achieves this first, is the winner of the game, but it often happens that no one gets his three pieces in a straight line within a specified time and then the game ends in a draw.

The game is usually played by idle people and vagabonds, and mothers often dissuade their children from playing this game for long periods as it is believed that the child becomes *Lakshmi-chchārd* or devoid of wealth (poor).

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The writer has seen this game being played at Asansol and Dhanbad, but has never seen people of Lower Bengal playing it

[The principle of play in this game is the same as that of *Tant fant* (Datta, *Journ As Soc Bengal*, N S XXIX, p 167, 1933) or *Tin guli past past* (B Das-Gupta, *Quart Journ Vangiya Sahitya Parishat*, XIV, p 243, 1314 B S ) though the diagrams and the mode of play in the beginning are different, especially in *Tant-fant* *Tak-tak* is fairly common among the residents of Calcutta where it is called *Nao Kātā Kātā* and is always played with distinctive marks It has become proverbial for idleness, for when a person has no work to do, he is often rebuked by saying that he should go and play *Kātā Kātā* with his wife There are also other variations of the game prevalent in Bengal.

S L Hora ]

## On a Curious Cult of Orissa.

By SARAT CHANDRA MITRA.

Researches carried on in Northern India during the fourth quarter of the last century as well as in the first one of the present have brought to light the prevalence therein of many curious and strange cults.

For instance, in 1899 the well-known Bengali Indologist, the late Mahamahopādhyāya Dr. Hata Prasād Sāstri, C.I.E., M.A., D.Litt., F.A.S.B., made the startling discovery that, in Bengal, nearly one third of the Hindu population are still Buddhists without their knowing that they are followers of this famous cult. These people worship a godling named Dharina, who is no other than the second deity of the Buddhist Triad. This worship is conducted by non-Brahmana priests, and the *mantras* or prayer-formule are full of Buddhist ideas. This discovery was greatly appreciated by scholars. Dr. Sāstri published a pamphlet entitled *Discovery of Living Buddhism in Bengal* on this subject. In 1909, the Council of the Asiatic Society of Bengal requested him to undertake, on behalf of the Government of India, a search for Buddhist manuscripts in Rajputana, and to prepare and submit a report thereon, and to formulate a practical scheme for their collection and preservation. This work occupied four years, during which he submitted four annual progress-reports which contain many new and interesting discoveries in the political, social, religious, and literary history of Rajputana. In the course of the long tours which he had to make in Rajputana in search of these Buddhist manuscripts, he discovered another curious cult. It is the remnant of the Zoroastrian fire worship still existing in an obscure corner of Rajputana (Osia). It is the worship of a lamp, fed with *ghu* (clarified butter), which has been kept burning by a band of monks for centuries.

It was towards the close of the last century that Sir George Grierson made some researches into the animistic or popular religion which is prevalent among the peasantry of Bihar. As the result of those researches, he discovered some strange deities and their cults existing among the agriculturists of Bihar. One of these is the cult of *Dihadār* or *Chirāntā Pir* which is prevalent in the districts of Saran and South Tirhut, in North Bihar. It is believed that each village has got its own godling of this name which, when translated into English, would mean *the Saint of Rags and Tailors*. Every person who passes his shrine throws a piece of cloth on his image.

(It is to be regretted that Dr Grierson has not told us what this godling's image is like, whether it is a piece of unhewn stone, or a small mound of earth, or a wooden stake stuck in the ground. Further research is required on this point.) I think that the piece of cloth thrown on this deity's image is an instance of rag offering. If this piece of cloth be a shred torn from the offerer's own wearing apparel, it preserves an imaginary connection with the former wearer thereof, notwithstanding its having been torn from the latter's dress. The godling communicates his divine *aśīṣa* or *mana* to the discarded rag which, in its turn, communicates it through the aforementioned imaginary link to the wearer or offerer and thereby sanctifies and blesses him.<sup>1</sup>

Another is the cult of *Dhelhā* or *Dhelhā Gosāin* or *Pir*, a name which, when translated into English, would mean *the Saint of Gods*. A small mound of clay is erected by the roadside in his honour. To this symbol of the godling, every passer by offers a clod of earth by way of votive offering. This deity is popularly believed to protect wayfarers from all harm and trouble.<sup>2</sup>

Closely analogous to the foregoing cult is the worship of the goddessling—*Dheli* (*handī* or 'Our Lady of Gods') which is prevalent in the district of Murshidabad in north-western Bengal. In this case stones are placed by way of offering at the foot of the trees which are believed to be inhabited by the tree spirits or tree godlings.<sup>3</sup>

Recently the researches of Prof. Priya Ranjan Sen, M A, P R S, of Calcutta University have brought to light the existence in Orissa of a curious cult which is known as the worship of the mare-headed goddessling *Bāsuli*. She has the form of a mare and is known as the '*Ghorā mukhā Bāsuli*' or 'the mare-headed *Bāsuli*'. She is worshipped in various localities in Orissa by Koots and allied castes. The sacred book of this cult is the *Kaṁvarta-Jitā* which is said to have been written in Uriya by Achyutā Dās, who was one of the five companions of the great Vaishnava reformer Chaitanya Deva. Prof. P. R. Sen thinks 'that *Bāsuli* was originally a local deity probably of Dravidian origin who was gradually transferred to the Hindu Pantheon. She may be connected with Hayagrīva or allied to the goddess Buri worshipped in North Bengal especially in the Rangpur District'.<sup>4</sup> *Her deityship is represented by an image with a horse's head and, sometimes as a horse wholly made of wood.* A folk-ballad in Uriya about

<sup>1</sup> *Bihar Peasant Life*. By Sir George Grierson, I C S, O M, K C I E, Second and Revised Edition, Patna, Superintendent, Government Printing, Bihar and Orissa, 1926, p. 400.

<sup>2</sup> *Man in India*, Vol II (1922), p. 280.

<sup>3</sup> *Man in India*, Vol XI (1931), pp. 57-58.

this goddeasing has been recently discovered in the District of Cuttack in Orissa, and the text in Roman characters has been published. From this ballad we get an idea of the way in which this cult has been evolved. I quote below the passage in which the evolution of this cult has been set forth from Prof. P. R. Sen's English translation thereof:—

'Saying this, he glanced at the banyan leaf, and a horse shoved up from the water. The horse was born according to instructions and spread his back over a *lakh yajana*. The Prabhu, taking up the king on the back of the horse, spurred the horse, in the delight of his heart. The horse, of a deep stock, pawed the ground in vigour and both the horse and the rider came to the side of the sea. The Dāsa king took that horse to the island of Ceylon and used it for his conveyance many a year round. With this horse I am making a (stage representation) show, this is my right preceptor and I am its servant. The right preceptor gave me a *doz* of qualities.'<sup>1</sup>

For reasons which I shall presently state, I am of opinion that the above described cult of Bāsuli is of totemistic origin and that the horse is the totem of the Kāots and other allied castes of Orissa.

The characteristic features of Totemism are that, sometimes, a totem is regarded as an ancestor, or as the common fund of life out of which totemites are born and into which they return when they die. Sometimes the totem is regarded as a very present help in time of trouble—as when a Kangaroo by hopping and leaping forward in a particular manner, warns the totemite (Kangaroo man) of impending danger. Sometimes on the other hand, the Kangaroo man looks upon himself as the helper of the Kangaroo, and performs certain ceremonies in order that these marsupials may wax fat and multiply. Again, almost invariably the totemite shows some respect towards his totem by refraining from slaying and eating the totem animal, unless it be in some specially solemn and sacramental way.

On the subject of Totemism in India, Sir H. H. Risley says 'We find among our Dravidians in India the month of June—Wednesday in every week, the moon, the rainbow, and the constellation Pleiades figuring as totems among a number of names—which include pretty well the entire flora and fauna of the country where the tribe is settled. But, while among the Australians, the religious aspect of totem is relatively more prominent than the social, in India the position is reversed: the social side of the system is very much alive, while the religious side has fallen into disuse. It is the religious side on which Sir J. G. Frazer lays stress, and he explains totemism as "primarily an organized and co-operative system of magic designed to

<sup>1</sup> *Man in India*, Vol. XII (1932), pp. 79-80.



secure for the members of the community, on the one hand, a plentiful supply of the commodities of which they stand in need, and, on the other hand, immunity from all the perils and dangers to which man is exposed in his struggle with nature." In other words, totemism is a primitive Commissariat and General Providence Department which, at a later stage, took over the business of regulating marriage.<sup>1</sup>

The facts set forth in the above folk ballad namely, (a) that the horse was miraculously born from the water, (b) that this horse spread his back over a lac of *yojana*s, (c) that the Dasa King (most likely the King of the Keots) rode upon this horse and took him to the island of Ceylon, (d) that this horse is the right preceptor (of the composer of the foregoing folk ballad) and that the latter is the horse's disciple or servant, and (e) that this horse gave him a *crore* of qualities, show that the horse was some spiritual being who was, in some way or other, connected with the origin of the Keots and other allied castes. We may, therefore, come to the conclusion that the horse is the Keots' ancestor or common fund of life out of which the Keots are born, and into which they return after death. The Keots and their allied castes, therefore, began to pay their homage to him by making a wooden image of him. This image of the horse was subsequently changed into that of a female with the head of a horse.

In the course of our survey of totemism in India, we find that the Khangars of Bundelkhand have the horse (as also some other animals) as their totems but it has not been stated that they worship the horse. The Mori sept of the Bhils of Central India have the peacock for their totem and are prohibited from treading knowingly on the tracks of this bird, and if a woman of this sept sees a peacock she must veil her face or look away. The cult of the peacock totem consists in searching for the foot marks of this bird in the forest and in making an obsequance to it. The ground is then made smooth round the bird's foot prints, the figure of *Siastila* is made in the dust, and offerings of grain are deposited on a piece of red cloth. The Sanyar sept of the Bhils worship the cat, but consider it unlucky for their totem to enter their houses and usually keep a dog tied at the door to frighten it away.<sup>2</sup>

The Orāons of Chota Nagpur have the tiger and the hyena for their totems. The Kurmi sept of the Mahils of the Santal Parganas and the Jagannāthi Kumhārs of Orissa also have the tiger for their totem, but it has not been reported whether these people actually worship the tiger and the hyena.

<sup>1</sup> *The People of India*. By Sir Herbert Hope Risley, K C I E. 2nd Edition 1915. Calcutta and Simla. Thacker Spink & Co., pp 103-106.

<sup>2</sup> *Op Cit* p 101.

Although the meat of these carnivorous beasts cannot serve as food to their totemites, and, although they at times attack human beings and cannot protect men from impending dangers, we must, however, conclude that the Orāons, the Kurmas, and the Jagannāthi Kumhāra regard these two animals as their ancestor or common fund of life from which they have been born and to which they will return after death.

This being so, I am of the opinion that the religious side of totemism in India is still alive, though not in such a vigorous and active form as that which is prevalent among the aborigines of Australia. It is, therefore, with due deference to such a high authority as Sir H. H. Risley that I take the liberty to dissent from his opinion that, 'in India, the religious side (of the system of totemism) has fallen into disuse.'



## On Plant-lore from Bihar

By SARAT CHANDRA MITRA

In June, 1933, while I was walking along the Hardinge Road in Patna, I came across what appeared to me to be a medium sized banyan tree which on closer inspection, turned out to be a pipal tree (*Picus religiosa*) and a banyan tree (*Picus indica*) growing so closely intertwined with each other that, from a distance, it was difficult to distinguish the one from the other. Our Bengali servant who was accompanying us, said that the two trees were growing closely intertwined with each other because one of them had borrowed money from the other and was unable to repay the debt. Therefore the lender had caught hold of the borrower and would not let go his grip.

Subsequently, I heard of a similar myth regarding the parasitical plants which grow upon trees. It is said that the parent trees had borrowed money from the parasitical plants and were unable to repay the debts. Therefore the lenders were sitting tight upon the borrowers and were sucking the latter's life blood and were thereby realizing the loans. This is biologically true because the parasitical plants thrive upon the sap of the parent trees upon which they grow.

This takes me to the subject of the Hindu custom of planting several sacred trees together and groves of mango trees for the purpose of earning religious merit.

The feelings of piety, which actuated the Hindus of antiquity to plant trees by road sides, also survive to this day, for the planting of a grove is regarded as one of the means of religious advancement, and its destruction is prohibited by stringent penalties. The belief in the sanctity of the grove is further evidenced by the rule which prohibits all orthodox Hindus from partaking of the fruits thereof until one of the trees is married to a neighbouring well by a travesty of the regular wedding ritual. The Hindus consider the pipal (*Picus religiosa*), the *Bar* or banyan (*P. indica*), the *Pākar* (*P. infectoria*) and the *Bael* (*Aegle marmelos*) to be the favourite dwelling places of their gods who are supposed 'to delight to sit among their leaves and to listen to the music of their rustling'. They, therefore, consider these trees to be sacred and make to them votive offerings of flags, etc. which are either hung or fastened to a bamboo pole, which is stuck in the ground close to them. The *Nim* tree (*Melia azadirachta*) is regarded as the home of Vishnu in the form of Jagannātha, and

is also believed to be the abiding place of the seven sisters of the goddess of smallpox

The *Āonlā* tree (*Phyllanthus emblica*) is also considered a sacred tree by the Hindus of the United Provinces as also of Bihar, who consider it an act of piety to take their meals once under the shade of this tree during the bright half of the month of Kārtik (October-November), and also to feed Brāhmans thereunder. Hindus also plant the banyan, the pipal, and the nim together. Such a blending of these three trees is considered by them to be as sacred as the confluence of the three sacred rivers, the Ganges, the Jamnā, and the Sarasvatī at Prayāg or Allahabad, and is, therefore, worshipped by them. They, sometimes, plant the five sacred trees—the banyan, the pipal, the nim, the mango, and the *āonlā* together. The blending of these five sacred trees is called *pancha batī*, and orthodox Hindus consider it an act of great virtue to live in a grove like this. In fact, so strong is the sentiment in favour of tree-planting or arboriculture among the Hindus that they have raised the formation of a grove or *tope* to the level of a religious duty.

In North Bihar, especially in the districts of Darbhanga and Muzaffarpur, the arrival of a mango grove at that stage of its growth when it is capable of bearing fruits is celebrated with the travesty of a marriage-ritual. I give below the description of such a wedding-ritual prevalent in the district of Darbhanga in North Bihar and which has been recorded by Mr. L. S. S. O'Malley, I.C.S. —

#### *Mock-Marriages of Mango Groves.*

'Among Hindus, to plant a mango tree is considered a religious act, productive of spiritual benefit, and in this District (Darbhanga) nearly 88 per cent. of the population is composed of Hindus. The popular belief is that the rain-water falling from the leaves of a mango tree is converted into honey and received by the spirits of the ancestors of its planter, as well as by himself, when after death, he abides in *marga* or heaven. In fact, the approach of a mango grove to maturity is celebrated, by even the humblest cultivator, with all the show of a marriage ceremony. When the trees are sufficiently grown to give promise of fruit, the villagers repair to a place of worship erected in the grove, where the Brāhman officiates. The priest, after calling down the blessing of the gods, takes an earthen pitcher in which he places water, a few copper coins, and some areca nuts. Over the top of the pitcher are placed mango-leaves, and resting on them, a country lamp full of *ghī* (clarified butter), which is lighted. To make the symbolical ceremony complete, a bamboo basket containing a bride's belongings and dowry on a miniature scale is provided. A wooden post called *vilpa*, is erected in the mango grove as a witness of the

marriage, and the priest having finished his worship, vermillion, the emblem of a completed marriage, is applied to the mango tree, as to a bride. Then a sacrificial fire is set alight, and the owner and his wife go round their grove, the former holding a mango leaf with a silver coin on it, over which a third person accompanying them, from time to time, sprinkles milk. This part of the rite is called *pradalakshina* (or circumambulation), the ordinary Sanskrit term for going round a sacrificial fire with the right side towards it. The grove is then dedicated to Nārāyaṇa, who is regarded as the bridegroom, and the ceremony ends with a feast to the priest and other Brāhmins. But the emoluments of the priest who officiates do not end here, for he is usually given money, *sajjadār*, i.e. a bed with cushions, and one of the trees. It is thus not unusual to find an isolated tree in the middle of a mango grove in the possession of a Brāhmin. The ryot willingly allows to the priest the enjoyment of the fruits, but objects to his cutting the tree down. But the priest, on the other hand, owing to the difficulty of watching the isolated trees, usually attempts to cut and sell the timber when the tree has attained a sufficient growth, thereby violating the religious faith of the planter.<sup>1</sup>

The ceremony performed in the adjoining district of Muzaffarpur on the occasion of the 'mock marriage of a mango grove' is almost identical with that performed in the District of Darbhanga, but the following differences may be noted —

- (1) When a mango tree is sufficiently grown and shows signs of bearing fruits, the branch of a *Bay* or *banjan* tree (*Ficus indica*) to represent the *Bay* or bridegroom is brought and fixed near one of the mango trees in the grove and both are wrapped round with the same piece of cloth by the owner of the grove and his wife if she is alive, in the presence of a Brāhmin priest but this rite is not performed in the Darbhanga variant of the ceremony.
- (2) The next and quaintest feature of the Muzaffarpur variant of the ceremony is that the wooden effigy of a man, two feet in height, is set up in a corner of the grove to witness the marriage and is designated a *chuglā* or 'back-biter', not likely for the purpose of disarming scandal which may arise in case any essential rite of the ceremony is willingly or inadvertently omitted.<sup>2</sup>

<sup>1</sup> *The Gazetteer of Darbhanga* by I. S. S. O'Malley, I.C.S., Calcutta The Bengal Secretariat Book Depot, 1907, pp. 35-38.

<sup>2</sup> *The Gazetteer of Muzaffarpur* by I. S. S. O'Malley, I.C.S., Calcutta The Bengal Secretariat Book Depot, 1907, pp. 36-37.

But in the adjoining District of Darbhanga, a wooden post called the '*yūpa*' is also erected in the mango grove to witness this 'mock-marriage' ceremony

A similar effigy of a *chugā* or 'back biter' is also erected in the open field (in the District of Muzaffarpur) on which the clay figurines of the agricultural deities *Sama* and *Chako* are worshipped (in the month of Kārtik) by the young women and unmarried girls of that district for the same purpose of disarming scandal

If we carefully examine the foregoing descriptions of the ceremony performed on the occasion of celebration of the 'mock-marriages' of mango groves, we will find that ancestor worship lies at the basis of the custom. This method of worshipping the spirits of deceased ancestors plays an important part in the religious and moral life of the Hindus. They believe that, after death, the *manes* or spirits of their deceased ancestors go to the next world where they dwell and lead a life which is the replica of that which they led in this mundane world. They are popularly believed to have the same wants and necessities and to feel the same pangs of hunger and thirst which they suffered from during their lifetime on this earth. For the purpose of ministering to their need for solid food, the Hindus perform the annual *śrāddha* ceremony and a special *śrāddha* called the *nāndimukha* before the celebration of every rice-eating (*anna-prāśana*), marriage and other ceremonies. In the course of performing these *śrāddhas*, the celebrants present food offerings to the spirits of their deceased ancestors. For the purpose of satiating their thirst, the Hindus of Bengal offer to the *manes* of their dead ancestors earthen jars full of water (the ceremony being called *kalasi utsarga*) on the last day of the month of Chaitra (March-April) and also offer to them libations of water every day during the dark fortnight just preceding the bright one during which the Durgā Pujā or Dasaharā festival takes place. With the same object in view, the Hindus of Bihar plant mango groves in order that the rain-water falling from the leaves of the mango trees may be converted into honey and received by the spirits of their deceased ancestors, as well as by those of the planters themselves when, after death, they will go to the next world (*paraloka*) and dwell there.

## A Note on the Cult of the Agricultural Deities *Sama* and *Chako* in North Bihar.

By SARAT CHANDRA MISRA

The peasantry of North Bihar depend for their livelihood on the fertility of the earth and on the timely falling of the rain. Their dependence on the kindness of Nature finds expression in many a quaint rite and ceremony, the main object of which is either to coerce or coax her into granting them these boons. For instance, for the purpose of obtaining rain in a season of drought, they torture a frog, which is the favourite myrmidon of the rain-god Indra. This is done with a view that, on seeing the torments inflicted on his favourite batrachian, the frog, the sympathy of the Indian Jupiter Pluvius for the sufferings of the peasantry may be aroused to such an extent that his deityship would, at last, be coerced into sending down life giving rain on the sun baked countryside. Then again, for the purpose of coaxing Dame Nature into granting them a bumper crop which is produced only by a fertile soil when drenched with copious rain, these farmers of North Bihar worship their chief agricultural implement, the plough, on the *Sri Pauchami* day in the month of Māgh (January-February) with offerings of vermilion, flowers, and paddy. This is a worship in which adult males only take part.

But there is another agricultural worship in which only the young women and small children of both sexes take part and in which no adult males are allowed to participate. It is known as the worship of the agricultural deities *Sama* and *Chako* throughout the districts of Darbhanga and Muzaffarpur in North Bihar, and takes place during the whole month of Kārtik (October-November). It has been described as follows —

‘Even as the pastime of the unmarried girls during this month (Kārtik) is marked by a devotional spirit born of the mental suspense pending the arrival of the rice crop to maturity. All the children and young women go singing together to the fields for the feeding of what are called their *Sama* and *Chako*, clay images made to personify the agricultural gods, one representing the male and the other the female god. They do this every evening for the whole month of Kārtik (October-November), by the end of which the *aghani* crop should be fit for reaping, and, on the 30th day, they take the images to a neighbouring river or pond, and there submerge them, some even take the trouble to go to the river Ganges





## On the Worship of Plough in North Bihar.

By SABAT CHANDRA MITRA.

The peasantry of North Bihar have many strange and interesting agricultural festivals and ceremonies. Among these may be mentioned the following —

In the month of Kārtik (October-November), it is customary to worship the cow which furnishes milk for food, dung for manure and fuel, and oxen for the plough.

In the month of Māgh (January-February), after the oxen, the ploughmen and the ploughs have been given six weeks' rest, another interesting agricultural ceremony called the *Halasparva* or *the Worship of the Plough* is performed. On the fifth day of the bright fortnight of the month (Māgh), the villagers take out their oxen and ploughs to a piece of waste land outside the village where the plough is mended. Thereafter each householder or ploughman yokes the oxen to the plough and drives them in a circular furrow two and a half times. There the oxen are worshipped, that is to say, they are garlanded with wreaths of flowers and then given fodder to eat. Then a ploughman and the plough are taken to the house where the plough is worshipped by all the members of the household. There it is held upright by the ploughman, the ploughshare just resting upon the ground. Then the iron tip of the ploughshare is covered with flowers and paddy. The ceremony ends with the ploughman's receiving all the paddy which has been used for covering the iron ploughshare.

There is a popular tradition to the effect that this quaint ceremony was first inaugurated in a season of drought by Janaka the ancient Rājā of Mithila whose other name was *Sindhiya* or *he whose emblem is the plough*. The name of the day set apart for the performance of this ceremony is *Sri-panchami* on which day also the educated people worship *Saraswati*, the goddess of learning.<sup>1</sup>

On this point, Mr L. S. S. O'Malley says 'The name (*Sri Panchami*) is said to be derived from the word (*Sri*). Even the upper and the middle classes offer oblations to the spirits of their ancestors in the belief that they will help their descendants by procuring timely rain and bumper crops in gratitude for the *pradas* offered to them. These ceremonies called *pūrnimas* are four in number, and are celebrated on the day of a full or new

<sup>1</sup> Vide, *The Customs of Darbhanga* By L. S. S. O'Malley, 1888 Calcutta: The Bengal Secretariat Book Depot, 1907, p. 22.

moon. One called *Jar-pak*, which takes place in the month of *Baisakh* (April-May) when the *rabi* crop (or spring harvest) is reaped, consists of the offering of barley (*Jar*) the produce of the spring harvest. The second is *Navodaka* or "New Rain", which takes place in the month of *Āśvīn* (June-July) with the breaking of the monsoon. The third called *Shashī-pak Pārvana* is celebrated when the *bhādōi* crop (or the rainy season crop) is reaped in the month of *Bhādo* (August-September). And the fourth, the *Navānna* or "New Crop" is celebrated in the month of *Aghan* (November-December) at the time of harvesting the *aghan* crop on which the whole countryside depends' (pp. 32-33).

Now the question arises Is the worship of the plough, as performed in the district of Darbhanga, an instance of *Animism* or one of *Fetichism*?

For the purpose of answering this question, we must, first of all, ascertain what a 'fetish' means. Now 'Fetichism is defined as the worship of inanimate objects, the worship of stocks and stones, the religious worship of material objects, tangible and inanimate objects worshipped for themselves alone, and a *fetish* is defined as differing from an idol in that it is worshipped in its own character, not as the symbol, image, or occasional residence of a deity'<sup>1</sup> Further on, Dr. A. C. Haddon says 'So a fetish consists of a queer-shaped stone, a bright bead, a stick, parrot's feather, a root, claw, seed, bone or any curious or conspicuous object'<sup>2</sup>

From a careful examination of the ritual of worshipping the plough, I am convinced that this agricultural implement is worshipped in its own character and not as the symbol, image or the temporary residence of a godling or a goddessling. For this reason, I am of opinion that the *Halparva* or 'the Worship of the Plough' is an instance of *Fetichism*.

Then again, it has been stated above that the day on which the *Halparva* is celebrated is called *Sri-panchami* on which day also *Sarasvati*, the goddess of learning, is worshipped, and some scholars are of opinion that the worship of *Sarasvati* is also an instance of *Fetichism*.

Notable among these scholars is Sir H. H. Risley, who says —

'At the time of the spring equinox, there is a festival called "Sri Panchami" when it is incumbent on every religious-minded person to worship the implements or insignia of the vocation by which he lives. The soldier worships his sword, the cultivator his plough, the money-lender his ledger, the Thags had a picturesque ritual for adoring the pickaxe with

<sup>1</sup> *Vida, Magic and Fetichism*. By A. C. Haddon, D.Sc., F.R.S., London: Constable and Company, Ltd., 1910, pp. 67-68.

<sup>2</sup> *Op. cit.*, p. 73.

which they dug the graves of their victims; and, to take the most modern instance, the operatives in the Jute Mills near Calcutta bow down to the Glasgow-made engines which drive their looms. Five years ago, I asked one of my orderlies what worship he had done on this particular occasion and he was good enough to give me, knowing that I was interested in the subject, a minute description of the ritual observed. The ceremony took place on the flat roof of the huge pile of buildings occupied by the Secretariats of the Government of India. The worshippers, some thirty in number, engaged a Panjābi Brāhman, who was employed in the same capacity as themselves. They took one of the large packing cases which are used to convey office records from Simla to Calcutta, and covered its rough woodwork with plantain leaves and branches of the sacred *pyal* tree. On this foundation, they set up an office despatch-box which served as a sort of altar; in the centre of the altar was placed a common English glass ink-pot with screw top, and round this were arranged various sorts of stationery in common use, penholders and pen nibs, red, blue, and black pencils, pen-knives, ink erasers, foolscap and letter-papers, envelopes, postage-stamps and blotting-papers, sealing-wax, in short, all the clerical paraphernalia by means of which the Government of India justified its existence. The whole was draped with abundant festoons of red tape. To the fetish thus set up each of the worshippers presented, with reverential obeisance, grains of rice, turmeric, spices, pepper and other fruits of the earth, together with the more substantial offering of nine copper pice or farthings—*numero deus impare gaudet*—the perquisite of the officiating priest. The Brāhman then recited various cabalistic formulæ, supposed to be texts from the Vedas, of which neither he nor the worshippers understood a single word. When the ceremony was over, the worshippers attacked a vast mass of sweetmeats which had been purchased by a subscription of a rupee a head. The Brāhman ate as much as he could, and they finished the rest. I asked my informant, who was a small land-owner in one of the hill estates near Simla, what he meant by worshipping an imported ink-pot when he ought to have worshipped a country-made plough. He admitted the anomaly, but justified it by observing that, after all, he drew pay from the department; that the ink-pot was the emblem of the Government, and that he had left his plough in the hills. These are the lower aspects of Hinduism, survivals from magical observances which show no signs of falling into disuse.<sup>1</sup>

<sup>1</sup> Fols, *The People of India*. By Sir Herbert Risley, K.C.I.E., O.S.L., Second Edition. Edited by W. Crooke, B.A., L.C.S. Calcutta and Simla. Thacker Spink & Co., 1915, pp. 235-236.

With due deference to such a high authority as Sir H. H. Risley, I take the liberty of saying that the foregoing remarks are applicable only to the Hindus living in the neighbourhood of the Simla Hills, but do not apply to the Hindus of Bengal.

In Bengal, the Hindus worship the goddess *Saraswati* on the *Sri-panchami* day by making an anthropomorphic image of her deityship. *Saraswati*, the goddess of learning, is represented in Hindu art and literature as an extremely beautiful woman of dazzling white complexion, gracefully dressed in a *sari* and decked with the jewels of a Hindu lady of rank. Her head is coronetted with a richly bejewelled tiara, while she holds in one hand a *vina* or Indian guitar and a book in the other. She is seated on a full-blown white lotus surrounded by unopened buds of the same magnificent flower, in the midst of a lake or large reservoir of water, while graceful snow-white swans are disporting themselves around her. In short, she symbolizes the beauty of resurrected Nature in spring time. The adoration of this beautiful feminine deity cannot certainly be called either Animism or Fetishism, but is rightly classifiable under the category of what the Folklore Society of London has properly designated as *Heterogeneous Polytheism with Idolatry*.<sup>1</sup>

On the same occasion as this goddess is worshipped the Hindus of Bengal also make offerings of their books, pens, and ink-stands, which constitute the paraphernalia of learning. These are also worshipped either in their own character as implements of learning, or as the temporary residence of the goddess *Saraswati*. If these implements of learning are worshipped in the former capacity, the worship thereof may be classified as *Fetichism*, but, if in the latter capacity, the worship thereof may be called *Animism*.

But the worship of the sword, the plough, the ledger, the pickaxe (by the Thags) and the ink-pot and the various articles of stationery (by the orderlies of the Simla Secretariat) are, in my humble opinion, *Fetichism* pure and simple, and not *Animism* as Sir H. H. Risley thinks.

The same reverence which is shown by the Indian agriculturist to the plough as a fetish, has also its parallel among the European peasantry. On this subject, Mr W. Crooke says —

'Next comes the plough as a fetish. The carrying about of the plough and the prohibition common in Europe against moving it on Shrove Tuesday and other days have, like many other usages of the same class, been connected with Phallicism. But, looking at the respect which an agricultural people would naturally pay to the chief implement used in cultivation, it is simpler to class it with other tool-fetiches of a similar kind

<sup>1</sup> *The Hand Book of Folklore* by C. S. Burne. New Edition. London. Sidgwick and Jackson, Ltd., 1914, p. 121.

*In India, as in Europe, on Plough Monday there is a regular worship of the plough at the end of the sowing season, when the beam is coloured with turmeric, adorned with garlands and brought home from the field in triumph. After that day it is considered unlucky to use it or lend it.*<sup>1</sup>

Similarly the different component parts of the plough are popularly believed by different Indian tribes and castes to be endowed with magical potency, and to be efficacious for exorcising away disease-spirits and for warding off the evil eye and other malignant influences from the newly married bridegroom and the bride. For instance, 'the beam (of the plough) is put up in the village cattle-track when rinderpest is about as a charm to drive away the disease (spirit). Among some castes, the polished share (of the plough) is fixed up in the marriage-shed during the ceremony. Among the Orisons of Chota Nagpur, the bride and the bridegroom are made to stand on a curry-stone, under which is placed a sheaf of corn resting on the plough-yoke.'<sup>2</sup>

Lastly, the ploughshare itself is sometimes set up and prayed to as a fetish. For instance, 'among the same people (the Orisons), their god Darha is represented by a ploughshare set up on an altar dedicated to him'.<sup>3</sup> Here is the mystic influence of iron combined with the agricultural implement-fetish.

<sup>1</sup> Fuchs, *An Introduction to the Popular Religion and Folklore of Northern India* by Crooke. Allahabad Edition of 1894, pp. 308-309.

<sup>2</sup> *Op. cit.*, pp. 308-309.



**Kitāb al-Askhya' of ad-Dāraqutnī.**

Edited by S WASJEET HUSAIN

Among the valuable manuscript works preserved in the Khudā Baksh Oriental Public Library, Patna, there is one copy named *Kitāb al-Askhya'* (No 372, Vol V, Ar M 82) which attracted my special attention. It is a unique treatise on Hadith dealing with the excellence of generosity and written by one eminent traditionist, ad-Dāraqutnī. As far as I have been able to gather from the various catalogues of Arabic MSS prepared in India, Europe and other places, no other copy of the book is available elsewhere. Accordingly I have attempted here to present the students of Hadith with a critical edition of this valuable work giving references where possible as to the sources of the texts and other important points on the subject. I have also given a detailed account of the life and work of the author in Arabic which may be summarized as below —

The full name of ad-Dāraqutnī<sup>1</sup> is Abū' Hasan 'Alī bin 'Umar. He was born in A.H. 306, A.D. 918 in Baghdād at a Mahalla named Dār al-Qutn from which he is commonly known as ad-Dāraqutnī. He got his education in Baḡra, Kūfa, Baghdād, and Wāsiṭ and studied the following branches of Arabic Literature under the foremost traditionists and scholars of his age, such as:—

I Qur'ānic branches under Muhammad bin Hasan an Naqqāsh (died A.D. 961)

II Jurisprudence under Abū Sa'īd Hasan bin Ahmad bin Ya'qūb bin 'Isā (died A.D. 939)

III Philology under Muhammad bin Hasan bin Duraid (died A.D. 930)

IV Hadith under Abū Tālib al-Baghdādī (died A.D. 936) and 'Alī bin 'Abdallāh al-Mubashshir (died A.D. 935)

Very soon the fame of ad-Dāraqutnī as a great scholar in Arabic learning spread far and wide and many students came to study Hadith under him. Notable among these students are al-Hākim (died A.D. 1014) and Abū Na'im al-Isfahānī (died A.D. 1038) who have cited numerous traditions on his authority.

<sup>1</sup> Bibliography — al-Khatib, *Tārīkh Baghdād*, Vol. XII, p. 34, as Subki, *Tabaqāt ash-Shāfi'ya*, Vol. II, p. 310, and Dhahabī, *Tadhkirat al-Huffā*, Vol. III, p. 199. Ibn Khallikān, Vol. I, p. 417, Wüstenfeld *Shah*, p. 225, Goldenhor, *Muhammadanische Studien*, p. 287, and Brockelmann, *Gesch. d. Arab. Litt.*, Vol. I, p. 165.



Another of his pupils named al Barqānī (died A D 1035) testified to his wonderful retentive power and says that al-Dāraqutnī used to dictate the materials of his works from memory. Al-Khatīb al-Baghdādī, a great historian and traditionist, calls him as the *Imām* or leader in Hadīth, Jurisprudence and Philology. Ad-Dāraqutnī was a follower of the Shāfi'ī school. In his old age he travelled to Egypt and was cordially received by al-Fadl bin Ja'far bin Muhammad (died A D 1000) who was the minister of Kāfūr, the 4th king of the Ikhshīdīd dynasty. This minister was himself a good scholar and appreciated the merits of ad-Dāraqutnī. He was guided and assisted by the latter in compiling a work on *Musnad*<sup>1</sup> Hadīth. For this labour ad-Dāraqutnī was liberally rewarded by the minister and shortly afterwards he returned to Baghdād where he died in A H 385, A D 995. He was buried near the tomb of Ma'rūf Karkhī, a well known Sūfī, who died in A H 201, A D 812.

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<sup>1</sup> At first traditions were not arranged according to their contents but only according to their transmitters (*isnād* *riyāl*). Such a collection was called *Musnad* after the traditions with complete *isnād* incorporated in it. This name was thus transferred from the single tradition to the whole collection. The best known of these works is the *Musnad* of al-Imām Ahmad bin Hanbal, died A D 841; *Essay of Islam*, Vol. I, p. 192.

## PREFACE

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

يا جواد انا محمدك و ستيعك و سألك المريد من صلاتك  
و سلامك و المترادف من آلائك و فصلك على سيدنا و مولانا  
محمد النبی الامی الهاشمی و على آله و صحبه و عترته و حرره .

بعد فان الحدود و السعاه من الشيم التي يحصل بها كمال الاساية  
و احتضت العرب بهذه الصفة الكريمة بل فاقوا بها على سائر الامم كما  
شهدت به كتب التاريخ حيث ملئت من تذكارات معارهم الحميلة و مآثرهم  
الحليلة ان افتحروا هم احق و اخرى بهذا الافتخار الا ترى الى  
كعب الايادي و حاتم الطائي و آل دليم و الطلحات و آل مهلب  
و من رائدة و آل رملك و اس ابى داؤد و غيرهم من اسخياء  
العرب فان الدهر عمر عن الاتيان بامثالهم و التيان باشاهم و لا يحى  
هذا على من طالع تواريخ الامم - و السلف صعدوا في هذا الباب  
تصايف كثيرة كالخرن و اس ابى الدبا و الدارقطى و الخرائطى  
و المدائنى و الطبرانى و الجهمسارى و غيرهم و لكن من مرور  
الايام و الليالى صاعت تصايفهم كما صاعت أكثر الخرائط العلمية التي  
ادحرها المسلمون و اكثر المكاتب قد عرت عن تلك الدرر  
الا ما بدر و الى الله المشتكى و اتفق لى عمه و كرمه تعالى ان  
طهرت نسخة حطية محررة من كتاب الاسخياء للدارقطنى

في مكتبة مانكي مور و أتصح لي بعد التصفح و المراجعة انه معدوم  
الطير حيث لم اعثر عليه في احد من المكاتب و ليس له ذكر في  
كشف الطيور و مفتاح السعادة و مدينة العلوم و اكتفاء القصور  
و اتحاف السلا و مفتاح السرة و معجم المطبوعات العربية و المعربة  
و غيرها فاردت شرها و اداعتها بحاقة ان يصح لانه من قدامته  
على شرف التلف و اني بذلت جهدي في تصحيحه و تحشيته  
و تخرج احاديثه و وقائمه من كتب الحديث و التاريخ حتى طمرت  
بكلها سوى الواقعتين او تلك وقائع و اشرت في الحاشية الى مواد  
التصحيح و مآخذ الوقائع لئلا يسرا صحيحا حاليا من التحريف بعد العلماء  
الشديد و هذا الكتاب عظيم القدر سامي الذكر روى  
الحطيب في تاريخ بغداد بعض وقائع هذا الكتاب باتفاق السد  
و المتن عن الدارقطني بواسطة و ان لم يصرح باسم هذا الكتاب  
و اني اشرت الى ذلك في مواضعها من حاشيتي هذه و قد نقل  
الحافظ ابن حجر في الاصابة ص ١١٣٩ ح ٣ كلكتة عبارة نحو نصف  
صفحة عن هذا الكتاب (كتاب الاسخياء) حيث قال

٨٢٠٦ - سطلاس مولى سعد بن عباد الحارثي وقع ذكره

في كتاب الاسخياء للدارقطني فخرج من طريق

ابن وهب عن الليث بن سعد عن يحيى بن عبد العزيز قال

كان سعد بن عباد يعرفه و يعرفه انه قيس بن سعد

سنة هـ مع الس مع رسول الله صلى الله عليه  
وآله وسلم صيوف كثير مسلمون قلع ذلك سعدا و هو في  
ذلك الجيش فقال ان بك قيس ابى فيقول (يا) سطل  
هات المفاتيح اخرج لرسول الله صلى الله عليه وآله وسلم  
حاجته فيقول سطل هات من ايك كنا مبدق اه  
و ياخذ المفاتيح و يخرج لرسول الله صلى الله عليه وآله وسلم  
حاجته فكان الامر كذلك واحد قيس لرسول الله صلى الله  
عليه وسلم مائة وسق هـ

و هـ العارة موحودة في هذا الكتاب ص ١٢٥ ، ١٢٦ -  
و كذا ذكر الحافظ في الاصابة ص ٨٠ ح ٣ مصر سه ١٣٣٥ هـ  
قصة سعد بن عارة عن هذا الكتاب (كتاب الاسماء) حيث قال  
و روى الدارقطني في كتاب الاسماء من طريق  
هشام بن عروة عن ابيه قال قال كاذب ما يدى سعد يادى على  
اطمه من كان يريد شحما و لما هليات سعدا آه هـ

و هذه القصة موجودة في هذا الكتاب ص ١١٤ و كذا ذكر  
ياقوت الحموى في ارشاد الارب ص ٨ ، ٩ ح ٦ حكايين طويلين  
لهارة بن حمرة عن هذا الكتاب سدا و منا حيث قال  
(١) و حدث ابو الحسن على بن عمر الدارقطني  
في كتاب له منه في السخاء حدثنا القاصي الحسن بن

اسماعيل حدثنا عبد الله بن سعد الوراق حدثني هارون بن محمد بن اسماعيل القرشي قال اخبرني عبد الله بن ابي ايوب المكي قال بعث ابو ايوب المكي بعض ولده الى عمارة بن حمزة فادخله المحاب قال ثم ادباني الى ستر مسل فقال ادخل فدخلت فاذا هو مصططح محول وجهه الى الحائط فقال لي المحاب سلم فسلمت و لم يرد علي السلام فقال المحاب اذكر حاجتك فقلت له جعلني الله فداك احوك ابو ايوب يقرئك السلام و يذكر ديباً بهمه و ستر وجهه و يقول لولاه لكت مكان رسول يسال امير المؤمنين قصاته عني فقال و كم دين ابيك فقلت ثلثمائة الف درهم فقال و في مثل هذا اكلم امير المؤمنين يا علام احملها معه و ما التفت الى و لا كلمي غير هذا .

(٢) قال الدارقطني حدثنا حسين بن اسماعيل حدثنا عبد الله بن ابي سعيد حدثنا ابراهيم بن محمد بن اسماعيل بن جعفر بن سليمان الهاشمي حدثنا محمد بن سلام الحمصي حدثني الفصل بن الربيع قال كان ابي يامري بملارمة عمارة بن حمزة قال فاعتل عمارة و كان المهدي سيئ الرأي فيه فقال له ابي يوما يا امير المؤمنين مولاك عمارة عليل و قد اوصى الى بيع فرشه و كسوته فقال ععلما عه و ما كنت اطل انه بلغ الى هذه الحالة احمل اليه خمسمائة الف درهم يا ربيع واعلمه ان له

عدى بعدها ما يحب قال فعملها اى من ساعته و قال لى  
 اذهب بها الى عمك و قل له احوك يقرئك السلام و يقول  
 ادكرت امير المؤمنين امرك فاعتذر من عمه لك و امر لك  
 بهذه الدراهم و قال لك عدى ما تحب قال فاتيته و وجهه  
 الى الخائط فسلت فقال لى من انت فقلت له اس احبك  
 الفصل ٥ الاربع فقال مرحباً بك و ائمت الرسالة فقال  
 قد كان طال لرومك لنا و قد كنا نحس ان بكافك على ذلك  
 و لم يمكننا قبل هذا الوقت انصرف بها هذه لك قال صهته  
 ان ارد عليه فتركت الحال على ما به و اصرفت الى اى فاعلته  
 الخبر فقال لى يا بنى حدها بارك الله لك فيها فليس عمارة  
 من يراجع فكان اول مال ملكته .

و هاتان الحكايتان المذكورتان فى هذا الكتاب ص ١٠٣

و ص ١٠٢ و ص ١٠٦ و ص ١٠٧

فتبين من العبارات المذكورات ان هذا السفر العزيز هو المسقى

بكتاب الاسخياء و انه من مصنفات الدارقطنى

و لله الحمد -

## ترجمة المؤلف

هو الامام الحافظ ابو الحسن علي بن عمر بن احمد بن مهدي بن  
 مسعود بن العباس بن دينار بن عبد الله العدادي النارقطي مسوب  
 الى دار القطن و هي كانت محلة بعدد كيرة قال<sup>(١)</sup> بالسماعى حرث  
 الساعة و كت احتار بها بالخاس العرقى فارانى صاحبنا الشيخ سعد الله  
 ابن محمد المقرئ مسنده فى دار القطن سمع ابا القاسم العوى و ابا بكر  
 ابن ابى داؤد السحستانى و خلقا كثيرا من هذه الطفة روى عنه ابو بكر  
 البرقائى و ابو عبيد الاصهائى و ابو محمد الحلال و ابو القاسم التوسى  
 و ابو محمد الجوهرى و غيرهم و قال<sup>(٢)</sup> الخطيب و كان (النارقطى)  
 فريد عصره و فريخ دهره و سيج وحده و امام وقته انتهى اليه علم  
 الاثر و المعرفة بطل الحديث و اسماء الرجال و احوال الرواة مع الصدق  
 و الامامة و الثقة و العدالة و قبول الشهادة و صحة الاعتقاد و سلامة  
 المذهب و الاصطلاح بعلوم سوى علم الحديث منها القراءات فان له  
 فيها كتابا مختصرا موحرا جمع الاصول فى ابواب عقدها فى اول الكتاب  
 و سمعت<sup>٣</sup> من يعنى بعلوم القرآن يقول لم يسبق ابو الحسن الى  
 طريقته التى سلكها فى عقد الابواب المقدمة فى اول القراءات و صار

(١) فى مخطوط الاساس ص ٢١٧ ط ليدن .

(٢) تاريخ بغداد ص ٣٣ ح ١٢ ط مصر .

القرء بعده يسلكون طريقته في تصايعهم و يحدون حدوده  
 و منها المعرفة بمداهب الفقهاء فان كتاب السن الذي  
 صعه يدل على انه كتاب من اعنى بالفقهاء لانه لا يقدر  
 على جمع ما تضمن ذلك الكتاب الا من تقدمت معرفته بالاختلاف  
 في الاحكام و تلمعى انه درس فقه الشافعى على ابي سعيد الاصطحرى  
 و قيل بل درس الفقه على صاحب لاني سعيد و كتب الحديث عن ابي  
 سعيد عنه و منها ايضا المعرفة بالادب و الشعر و قيل انه كان  
 يحفظ دواوين جماعة من الشعراء و سمعت حمزة بن محمد بن طاهر  
 الدقاق يقول كان ابو الحسن الدارقطنى يحفظ ديوان السيد الحميرى في حلة  
 ما يحفظ من الشعر فسبب الى التشيع لذلك و حدثني الارهرى ان  
 ابا الحسن لما دخل مصر كان بها شيخ علوى من اهل مدينة رسول  
 الله صلى الله عليه و سلم يقال له مسلم بن عبد الله و كان عنده  
 كتاب السن عن الحضر بن داؤد عن الزبير بن نكار و كان مسلم  
 احد الموصوفين بالعصاة المطوعين على العربية فسأل الناس  
 ابا الحسن ان يقرأ عليه كتاب السن و دعوا في سماعه بقرائته  
 فاحابهم الى ذلك و اجتمع في المجلس من كان بمصر من اهل العلم  
 و الادب و الفصل فحرصوا على ان يحفظوا على ابي الحسن الحلة  
 او يظهروا له سقطة فلم يقدروا على ذلك حتى حمل مسلم يعجب  
 و يقول له و عربية ايضا حدثنا محمد بن علي الصورى قال سمعت  
 ابا محمد و جاء من محمد بن عيسى الاصارى المعدل يقول سالت



انا الحسن الدارقطى فقلت له رأى الشيخ مثل نفسه فقال لى قال الله تعالى فلا تركوا انفسكم فقلت له لم ارد هذا و اما اردت ان اعلمه لاقول رايث شيئا لم ير مثله فقال لى اب كان فى من واحد فقد رايث من هو افضل منى و اما من اجتمع به ما اجتمع فى فلا -  
 حدثنى ابو الوليد سليمان بن حلف الابدلسى قال سمعت ابا در الهروى يقول سمعت الحاكم انا عبد الله محمد بن عبد الله الحافظ و سئل عن الدارقطى فقال ما رأى مثل نفسه قال لى الارهرى كان الدارقطى دكيا اذا ذكر شيئا من العلم اى نوع كان و حد عده منه هيب وافر - و لقد حدثنى محمد بن طلحة العالى انه حصر مع ابي الحسن فى دعوة عبد بعض الناس ليلة اخرى شئ من ذكر الأكلة فادمع ابو الحسن يورد احوار الأكلة و حكاياتهم و بوادرهم حتى قطع ليله او اكثرها بذلك - سمعت القاصى انا الطيب طاهر بن عبد الله الطبرى يقول كان الدارقطى امير المومنين فى الحديث و ما رأيت حافظا ورد بعدد الا مصى اليه و سلم له يعنى سلم له التقدمة فى الحفظ و علو المبرة فى العلم - حدثنى الصورى قال سمعت عبد العى بن سعيد الحافظ بمصر يقول احسن الناس كلاما على حديث رسول الله صلى الله عليه و سلم ثلاثة على بن المدينى فى وقته - و موسى بن هرون فى وقته - و على بن عمر الدارقطى فى وقته - احبوا الرقائى قال كنت اسمع عبد العى بن سعيد الحافظ كثيرا اذا حكى عن ابي الحسن الدارقطى شيئا يقول قال استادى و سمعت استادى فقلت له فى ذلك

فقال و هل تعلمنا هذين الحرفين من العلم الا من اتي المجلس الدارقطى  
قال لنا الرقائى و ما رايت بعد الدارقطى احفظ من عبد العى بن سعيد  
حدثنا الارهرى قال بلغنى ان الدارقطى حصر فى حديثه مجلس اسمعيل  
الصغار فجلس يسبح حراً كاب معه و اسمعيل يملى فقال له بعض  
الخاصرين لا يصح سماعك و انت تسبح فقال له الدارقطى ههنا للائلاء  
خلاف ههنا ثم قال تحفظ كم املى الشيخ من حديث الى الآن فقال  
لا فقال الدارقطى املى ثمانية عشر حديثاً فعدت الاحاديث فوجدت كما  
قال ثم قال ابو الحسن الحديث الاول منها عن فلان عن فلان و منه  
كذا و الحديث الثانى عن فلان عن فلان و منه كذا و لم يرل يذكر  
اسايد الحديث و متونها على ترتيبها فى الاملاء حتى اتى على آخرها  
فتعجب الناس مه - او كما قال احبنا الرقائى قال سمعت ابا الحسن  
الدارقطى يقول كنت بعدد من احاديث الودانى ( و لعله  
السودحان ) احاديث تمردها ثم مصيت الى الكوفة لاسمع مه فحنت  
اله و عده ابو العباس بن عقدة فدمعت اليه الاحاديث فى ورقة فطر  
فيها ابو العباس ثم روى بها و استكرها و انى ان يقرأها و قال هؤلاء  
العداديون يحثوننا بما لا نعرفه قال ابو الحسن ثم قرء ابو العباس عليه  
. مصى فى حلة ما قرأه حديث منها فقلت له هذا الحديث من حلة  
الاحاديث ثم مصى آخر فقلت و هذا ايضا من حلتها ثم مصى ثالث  
فقلت و هذا ايضا منها و انصرفت و انقطعت عن العود الى المجلس  
لحمى بالى فيما انا فى الموضع الذى كنت رلته اذ انا بذاق يذق

على اناب فقلت من هذا فقال ان سعيد خرجت و ادا ماى العاس  
 فوقعت فى صدره اقله و قلت يا سيدى لم تحشمت المحقق فقال ما  
 عرفاك الا بعد اصرافك و حمل يعتدر الى ثم قال ما الذى احرك  
 عن الحصور فذكرت له انى حمت فقال تحضر المجلس لثقرأ ما احست  
 فكت بعد ادا حصرت اكرمى و رضى فى المجلس - او كما قال -  
 سالت البرقانى قلت له هل كان ابو الحسن الدارقطى يملى عليك  
 العلل من حمله فقال نعم ثم شرح لى قصة جمع العلل فقال  
 كان ابو مصور س الكرخى يريد ان يصف مسدا معلما فكان  
 يدع اصوله الى الدارقطى فيعلم له على الاحاديث المعللة ثم  
 يدعها ابو مصور الى الوراقين فيقولون كل حديث منها فى رقعة  
 فاذا اردت تعليق الدارقطى على الاحاديث طر فيها ابو الحسن  
 ثم املى على الكلام من حمله فيقول حديث الاعمش عن ابي  
 وائل عن عبد الله بن مسعود الحديث الملاى اتفق فلان و فلان  
 على روايته و سالفهما فلان و يذكر جميع ما فى ذلك الحديث  
 فاكتب كلامه فى رقعة مفردة وكت اقول له لم تطرقل املائك  
 الكلام فى الاحاديث فقال تذكر ما فى حطى بطرى ثم مات  
 ابو مصور و العلل فى الرقاع فقلت لاني الحسن بعد سين من  
 موته انى قد عرمت ان اقل الرقاع الى الاحراء و ارتها على  
 المسد فادلى فى ذلك و قرأتها عليه من كتابى و قلها الناس  
 من سحنى قال ابوبكر البرقانى و كت اكثر ذكر الدارقطى و الشاء

عليه محصرة ابي مسلم بن مهران الخاطب فقال لي ابو مسلم اراك  
تفرط في وصفه بالخطب فساله عن حديث الرصاص عن  
ابن مسعود فحثني الى ابي الحسن و سالته عنه فقال ليس هذا  
من مسائلك و اما قد وصفت عليه فقلت له نعم فقال من  
الذي وصعتك على هذه المسئلة فقلت لا يمكنني ان اسميه فقال  
لا احبك او تذكره لي فاحترته فاملى عليّ ابو الحسن حديث  
الرصاص باختلاف وحوشه و ذكر خطأ البخاري فيه فالحقته بالعلل  
و نقلته اليها - او كما قال - سمعت القاسم ابا الطيب الطبري يقول  
حصرت ابا الحسن الدارقطني و قد قرأت عليه الاحاديث التي  
جمعها في الوصو من من الذكر فقال لو كان احمد بن حنبل  
حاضرا لاستفاد هذه الاحاديث - حدثني الحلال قال كنت في مجلس  
بعض شيوخ الحديث سماء الحلال و ابيه و قد حصره ابو الحسين  
ابن مطهر و القاسم ابو الحسن الخراساني و ابو الحسن الدارقطني  
وعبرهم من اهل العلم ثلث الصلوة فكان الدارقطني امام  
الجماعة و هناك شيوخ اكراسا ما به لم يقدم احد غيره - قال  
الحلال و عاب مستملي ابي الحسن الدارقطني في بعض محالسه  
فاستمليت عليه مروى حديث عائشة ان النبي صلى الله عليه و سلم  
امرها ان تقول اللهم امك عمرو تحب العمو فاعب عني - فقلت اللهم  
امك عمرو و حمت الواو فانكر ذلك و قال عمرو تشديد الواو -  
حدثني الصوري قال سمعت رجلا بن محمد الاصبغى يقول كما

عد الدارقطی یوما و القاری یقرء علیہ و هو قائم یصلی نافله  
 فر حدیث فیہ ذکر سُیر س دعلوق فقال القاری شَیر س دعلوق  
 فقال الدارقطی سبحان الله فقال القاری شَیر س دعلوق فقال  
 الدارقطی سبحان الله فقال القاری یُسَیر س دعلوق فقال الدارقطی  
 یوب و القلم و ما یسطروب فقال القاری سیر س دعلوق  
 و مر فی قرائتہ - او کما قال حدثی حمرة س محمد س طاهر قال  
 کت عد انی الحسن الدارقطی و هو قائم یتسل فقرء علیہ  
 ابو عد الله س الکاتب حدثنا لمرو س شعب فقال عمرو  
 ان سعید فقال ابو الحسن سبحان الله فاعاد الاساد و قال  
 عمرو س سعید و وقف فقلی ابو الحسن یا شعب اصلاتک  
 تأمرک ان تترك ما یعد اباہما - فقال اس الکاتب عمرو س  
 شعب حدثنی الارهری قال رایت محمد س انی العوارس و قد  
 سال ابا الحسن الدارقطی عن علّة حدیث او اسم فیہ فاحاہ ثم  
 قال لہ یا ابا الفتح لیس بین الشرق و العرب من یعرف هذا عیری -  
 قرأت محط حمرة س محمد س طاهر الدقاق فی انی الحسن الدارقطی  
 حَلَلَاکَ فَمَا یَسَا و رسولًا ۞ و سِیْطَا فلم تظلم و لم تحوب  
 فانت الہی لولاک لم یعرف الوری ۞ و لو جہدوا ما صادق من مکذب  
 حدثنی العتقی قال حشرت ابا الحسن الدارقطی و قد حاہ  
 ابو الحسن البیضاوی بعض العراء و سأله ان یقرء لہ شیئا فامنع

و اعتلَّ بعض العلل فقال هذا غريب و سأله ان يملئ عليه احاديث  
فاملئ عليه ابو الحسن من حقه محلسا يريد عدد احاديثه على العشرة  
متون جميعها ، نعم الشئ الهدية امام الحاجة ، و اصراف الرجل ثم  
حماه بعد و قد اهدى له شيئا فخره و املئ عليه من حقه بضعة  
عشر حديثا متون جميعها ، اذا اتاكم كريم قوم فاكرموه ، سمعت  
عبد الملك بن محمد بن عبد الله بن شران يقول ولد الدارقطني  
في سنة ٣٠٦ ست و ثلثائة حدثنا ابو الحسن بن العصل قال قال  
لى الدارقطني في المحرم سنة ٣٨٥ حس و ثمانين و ثلثائة في يوم  
جمعة يا انا الحسن اليوم دخلت في السنة التي توفى لى ثمانين - قال  
اس العصل و توفى في دى القعدة من هذه السنة حدثني عبد العزيز  
اس على الارسي قال توفى الدارقطني يوم الاربعاء لثمان حلون من  
دى القعدة سنة ٣٨٥ حس و ثمانين و ثلثائة اخرى العتيق قال  
سنة ٣٨٥ حس و ثمانين و ثلثائة توفى ابو الحسن الدارقطني يوم  
الاربعاء الثانى من دى القعدة - و مولده سنة ٣٠٥ حس و ثلثائة  
و قال لى العتيق مرة اخرى توفى الدارقطني ليلة الاربعاء و دهر  
يوم الاربعاء الثامن من دى الحجة سنة ٨٥ حس و ثمانين و قد بلغ  
ثمانين سنة و حجة ايام و قوله الاول هو الصحيح و قد ذكر مثله محمد  
اس ابى العوارس و دهر ابو الحسن في مقبرة باب الدير قريبا من قبر  
معروف الكرسى حدثني ابو صر على بن هبة الله بن على بن حمير  
اس ماكولا قال رايت في المنام ليلة من ليلالى شهر رمضان كان اسأل

عن حال أبي الحسن الدارقطى فى الآخرة وما آل اليه امره فقبل لى ذلك  
يُدعى فى الحجة الامام انتهى كلام الخطيب وقال أبو نصر عد الوهاب  
ان تقي الدين السُّكِّي<sup>(١)</sup> كان أبو الحسن الدارقطى العدادى الحافظ  
المشهور صاحب المصنفات امام زمانه و سيد اهل عصره و شيخ  
اهل الحديث مولده فى سنة ٣٠٦ ست و ثلثمائة سمع من أبي القاسم  
العوى و ابي بكر بن ريار الياورى و ابي روق الهراي و بدر  
ابن الهيثم و احمد بن اسحق بن الهلول و احمد بن القاسم العرائسى  
و ابي طالب احمد بن نصر الحافظ و خلق كثير بغداد و الكوفة  
و الصرة و واسط و رحل من الكوفة الى الشام و مصر فسمع  
القاصى اما الطاهر الدهلي و هذه الطقة روى عنه الشيخ ابو حامد  
الاسفرائينى الفقيه و ابو عبد الله الحاكم و عبد العزى بن سعيد المصرى  
و ممام الرايى و ابو بكر البرقاني و ابو ذر عد بن احمد  
و ابو ميم الاصفهاني و ابو محمد الحلال و ابو القاسم التوسى  
و ابو طاهر بن عبد الرحيم الكاتب و القاصى ابو الطيب الطبرى  
و ابو الحسن العتيق و حمزة السهمي و ابو العائم بن المامون  
و ابو الحسين بن المهتدى بالله و ابو محمد الجوهرى و خلق كثير  
قال الحاكم صار الدارقطى اوجد عصره فى الحفظ و العلم  
و الورع و اماما فى القراء و الحديث و فى سنة ٦٢٠ سع  
و ستين اتمت بعدد اربعة اشهر و كثر اجتماعا بالليل و النهار

(١) فى طبقات الشافعية الكبرى ص ٣١٠ ح ٢ مصر ٥

صاحبه مرق ما وصف لى و سألته عن العلل و الشيوخ - قال  
 و اشهد انه لم يحلف على اديم الارض مثله انتهى ما فى الطقات  
 و قال السمعاني<sup>(١)</sup> كتاب الدارقطى احد الحفاظ المتقين المكرمين  
 و كان يصر به المثل فى الحفظ انتهى و قال الشيخ ولى الدين  
 الحطيب<sup>(٢)</sup> الدارقطى الحافظ الامام العلامة المشهور كان وريد  
 عصره و قريع دهره و امام وقته انتهى اليه علم الحديث و المعرفة  
 بعلمه و اسماء الرجال و معرفة الرواة مع الصدق و الامانة و الثقة  
 و العدالة و صحة الاعتقاد و سلامة المذهب و القيام بعلوم اخرى  
 سوى الحديث انتهى و قال الذهبي<sup>(٣)</sup> قال القاصى ابو الطيب الطبرى  
 الدارقطى امير المؤمنين فى الحديث و قال البرقائى امل على كتاب  
 الامالى من حفظه و قال السلى سمعت الدارقطى يقول ما شئ  
 اعصى لى من الكلام انتهى و قال ابن حلكاب<sup>(٤)</sup> اما الحسن  
 على بن عمر الدارقطى الحافظ المشهور كان عالما حافظا  
 فقيها على مذهب الامام الشافعى رضى الله عنه احد الفقهاء عن ابى  
 سعيد الاصطخرى الفقيه الشافعى و قيل بل احده عن صاحب لانى  
 سعيد و احد القرائة عرسا و سمعا عن محمد بن الحسن القاش  
 و عن ابى سعيد القرار و محمد بن الحسين الطبرى و من كان

(١) فى مكنات الاسماء ص ٢١٧ لدن .

(٢) فى الاكمال ص ١٥٠ .

(٣) فى تذكرة الحفاظ ص ١٩٩ ح ٣ حيدرآباد .

(٤) فى رويات الاعياد ص ٢١٤ ح ١ مصر .



في طاعتهم و سمع من ابي بكر بن عمار و هو صغير و امره  
 بالامامة في علم الحديث في عصره و لم يارعه في ذلك احد من  
 بطرائه و تصدر في آخر ايامه للاقرام سعداد و كان عارفا باختلاف  
 الفقهاء و يحفظ كثيرا من دواوين العرب منها ديوان السيد  
 الحميري فسب الى التشيع لذلك و روى عنه الحافظ ابو يعين  
 الاصهاني صاحب حلية الاولياء و جماعة كثيرة و قل القاصي  
 ان معروف شهادته في سنة ست و سبعين و ثلثمائة هدم على ذلك  
 و قال كان يقل قول على رسول الله صلى الله عليه و سلم بافرادي  
 فصار لا يقل قول على قلى الا مع آخر و صف كتاب السن  
 و المختلف و المتلف و غيرهما و حرج من سعداد الى مصر  
 قاصدا انا الفصل حمير بن الفصل المعروف بالن حرايه و رير  
 كافر الاحشيدى فانه بلغه ان انا الفصل عارم على تاليف مسد  
 فمضى اليه ليسانده عليه و اقام عنده مدة و بالغ ابو الفصل في  
 اكرامه و ائق عليه بقة واسعة و اعطاه شيئا كثيرا و حصل  
 له بسه مال حريل و لم يرل عنده حتى فرع المسد و كان يجتمع  
 هو و الحافظ عد العى بن سعيد على تخرج المسد و كتابه الى  
 اب بحر و قال الحافظ عد العى المذكور احسن الناس  
 كلاما على حديث رسول الله صلى الله عليه و سلم ثلثة على بن المديني  
 في وقته و موسى بن هاروب في وقته و الدارقطى في وقته  
 و كان متقا في علوم كثيرة و كان اماما في علوم القرآن و كانت ولادة

الحافظ المذكور في دي القعدة سنة ٣٠٦ ست و ثلثمائة و توى  
يوم الاربعاء ثمان حلون و قيل الثاني من دي القعدة و قيل  
دي الحجة سنة خمس و ثمانين و ثلثمائة بعداد و صلى عليه الشيخ  
او حامد الاسعرائي الفقيه المشهور انتهى .

# LIST OF AD-DĀRAQUTNĪ'S WORKS.

و تمتعت تصانيفه فاطلعت على هذه الكتب .

- (١) الاربعين ذكره في كشف الطون ص ٢٣٣ ح ١ .
- (٢) أسولة الحاكم للدارقطني جمعها الشيخ رين الدين قاسم  
اس فطلوعا ذكره في كشف الطون ص ٢٩٣ ح ١ .
- (٣) أسماء المدلسين ذكره في كشف الطون ص ٢٩١ ح ١ .
- (٣) الرامات على الصحيحين ذكره في كشف الطون ص ٣٠١  
ح ١ - ص ٥٣٥ ح ٢ جمع فيه ما وحده على  
شرط البخاري و مسلم من الاحاديث الصحاح  
و ليس بمذكور في كتابيهما لكن هذا الاستدراك  
مضى على قواعد بعض المحدثين صعبة جدا مخالفة  
لما عليه الجمهور من اهل الفقه و الاصول و غيرهم  
فلا تعتر بذلك قاله الووى في مقدمة شرح البخاري  
كذا في التعليق المعنى .

(۵) س الدارقطی ذکره فی کشف الطوں ص ۶۲۸ ح ۳ قد

طبع بدھلی من بلاد الھد سہ ۱۳۱۰ مع تعلیقات

علیہ لانی الطیب محمد شمس الحق العظیم آبادی •

(۶) علل الحدیث ذکره فی کشف الطوں ص ۲۴۶ ح ۴ -

ص ۱۱۹ ح ۵ •

(۷) عرب اللہ ذکره فی کشف الطوں ص ۳۳۲ ح ۴ •

(۸) کتاب الافراد ذکره فی کشف الطوں ص ۴۷

ح ۵ •

(۹) کتاب التبع و هو ما حرج فی الصحیحین و له

علة ذکره فی کشف الطوں ص ۶۰ ح ۵ •

(۱۰) تصحیف المحدثین ذکره فی کشف الطوں ص ۶۲ ح ۵ •

(۱۱) کتاب الرویة و هو فی حمسة احراء ذکره

فی کشف الطوں ص ۸۹ ح ۵ •

(۱۲) کتاب القراءات ذکره فی کشف الطوں ص ۱۳۴

ح ۵ جمع الاصول فی ابواب عقدھا اول الکتاب

و صارت القراء بعده یسلکون طریقته فی التالیف

کذا فی تاریخ بغداد للطیب •

(۱۳) کتاب المستحاد ذکره فی کشف الطوں ص ۱۵۱

ح ۵ •

(١٣) كتاب الاحوة ذكره الحافظ ابن حجر في تهذيب

التهذيب ص ٢٠ ح ٣ \*

(١٤) كتاب الاسماء و هو الذى يحى هدد

(١٦) المختلف و المختلف فى اسماء الرجال و هو كتاب

حافل ذكره فى كشف الطون ص ٢٦٣ ح ٥ \*

(١٧) مستجاد من كتب الحديث ذكره فى كشف الطون

ص ٥٢٠ ح ٥ و لعله كتاب المستجاد \*

(١٨) معركة مذاهب الفناء ذكره فى كشف الطون ص ٦٣٣

ح ٥ \*

(١٩) الرباعيات ذكره فى كشف الطون ص ٣٣٣ ح ٣ \*

هَذَا مَا تَبَسَّرَ لِي مِنْ جَمْعِ أَحْوَالِ الدَّارِقُطِيِّ طَابَ اللَّهُ ثَرَاهُ

و حَمَلُ الْحَمَةِ مِثْوَاهُ وَ اتَّفَقَ ذَلِكَ فِي الثَّالِثِ مِنْ دِي الْحِجَّةِ عَامِ

أَلْفٍ وَ ثَلَاثِينَ وَ اثْنَيْنِ وَ حَمِيسٍ - وَ الْمَرْحُومِ مِنْ أَصْحَابِ الْفِتْوَةِ

و الْمَرْوَةِ إِنْ يَسْأَعُوا مَا رَأَوْا قَدْ رَلَّ قَدَمِي وَ دَحْصَ قَلْبِي هَانِ

مِنْ شَيْمَةِ الْحَرِّ الْعَمُورِ وَ سَأَلَ اللَّهُ الْكَرِيمُ إِنْ يَتَقَلَّ مَا وَ يَوْفَقَا \*

لَا يَحِبُّ وَ يَرْضَى وَ صَلَّى اللَّهُ تَعَالَى عَلَى حَبِيرِ حَلْقِهِ سَيِّدَا

و مَوْلَانَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ عَتَرَتِهِ وَ حَرَمِهِ وَ الْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ \*

السَّيِّدِ وَحَاثِ حَسْبِ عَمَّا اللَّهُ عَمَّ \*



# كِتَابُ الْأَسْخِيَاءِ وَ الْأَجَوَادِ

تَالِبُ

السَّيِّحِ الْإِمَامِ عَلِيِّ بْنِ عُمَرَ النَّارِقُطِيِّ رَحِمَهُ اللَّهُ

الْمُتَوَقِّفُ ص ٥٣٨



## كِتَابُ الْأَسْخِيَاءِ وَالْأَجْوَادِ وَصِفَةِ الْكَرَمِ وَذَمِّ الْبُخْلِ

تَأَلَّفَ الشَّيْخُ الْأَمَامُ الْعَالِمُ الْكَامِلُ الرَّاهِدُ الدَّارِقُطِيُّ رَحِمَهُ اللَّهُ  
وَأَتَاهُ<sup>(١)</sup> الْحَقَّةَ - حَبْلٌ لَهُمْ يَخْصُصُ<sup>(٢)</sup> لَا حَبْلٌ وَلَا مِنْ كُتُبِ الْفَقِيرِ  
إِلَى اللَّهِ مُحَمَّدٍ بْنُ أَبِي الْقَاسِمِ بْنِ عَبْدِ الْحَمِيدِ الْقَاسِمِيِّ لِأَنَّهُ يَقَعُ أَحَدُهُمْ  
مِنْ عَلَى قَصْرِ آهَوْنٍ مِنْ أَنْ يَجْلِسَ حَدَّثَانِ<sup>(٣)</sup> قَالَ اللَّهُ تَعَالَى وَحَمَلْنَا  
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ⑥ مِنْ أَرَادَ صَاحِبًا فَاللَّهُ يَكْفِيهِ وَمِنْ أَرَادَ  
مُؤَسَّأً<sup>(٤)</sup> فَالْقُرْآنُ<sup>(٥)</sup> يَكْفِيهِ وَمِنْ أَرَادَ عِيًّا فَالْقَاعَةُ<sup>(٦)</sup> تَكْفِيهِ وَمِنْ

(١) فِي الْأَصْلِ أَمَاهُ - وَحَدَّثَ هَذِهِ الْمَارَّةَ مِنْ حَبْلٍ لَهُمْ ، إِلَى « تَحْتَ لَوَائِهِ » ، فِي  
الْأَصْلِ مَعْلُهُ وَ هُوَ وَحْدٌ فِي أَوَّلِ بَعْضِ النُّسَخِ الْمَطْبُوعَةِ عَارِضٌ وَابْتَدَأَ كَتَبَهَا الْمُنَاسِقُ  
وَذَكَرَ فِيهَا مِنْ الْقُرْآنِ أَيْ لَادْخُلَ لَهَا فِي أَصْلِ النُّسَخِ عَلَى أَنَّهَا مِنْ هَذَا  
الْقَبْلِ وَ اللَّهُ أَعْلَمُ .  
(٢) فِي الْأَصْلِ خَصَصَ وَ الصَّحِيحُ يَخْصُصُ فِي الْقُرْآنِ هَلْ مِنْ مَخْصُصٍ فِي سُورَةِ ق  
مَاءِ الْمَاءِ .

(٣) فِي الْأَصْلِ حَدَّثَانِي وَ الصَّحِيحُ حَدَّثَانِ مِنْ الْخِذَعِ يُعْنَى الْإِفْطَاحَ عَنْ الْعَطَا  
يَعَالِي كَانِ فَلَا عَلَى ثُمَّ خِذَعٌ أَيْ اسْتَكْ - صَرَّاحٌ صَفْحَةً ٢٩ .  
(٤) فِي الْأَصْلِ وَ سَأَ . (٥) فِي الْأَصْلِ فَالْقُرْآنُ .  
(٦) فِي الْأَصْلِ فَالْقَاعَةُ .



اراد واعطا<sup>(١)</sup> فاموت<sup>(٢)</sup> بكميه و من لم يرص بها يا ربى  
 او لاى<sup>(٣)</sup> الاربع فالأر تكفيه - رصيت<sup>(٤)</sup> بك يا ربى صاحب  
 و بالقراب مؤبدا و بالقاعة عا و يا الهى توسلنا<sup>(٥)</sup> بحاه محمد  
 بقرية<sup>(٦)</sup> اليك و سور<sup>(٧)</sup> حبيك نستشفع اللهم فشقه<sup>(٨)</sup> بيا يا الهى  
 تحمعا و تحشرا<sup>(٩)</sup> فى الحشر تحت لوانه .

بسم الله الرحمن الرحيم

و به التوفيق و الاستعانة

حدّثنا على بن عبد الله بن العصل بمصر قال حدثنا عبد الله  
 ابن سليمان ثنا جعفر بن محمد بن المرزبان ثنا حلف بن يحيى القاصى

(١) فى الاصل موعطا و الصحيح واعطا فى حاشية مشكوة المصابيح تحت شرح  
 حديث ابن هذه القلوب هدا كما يهدأ الحديد اذا اصابه الماء . كتاب مسائل القرآن  
 الفصل الثالث صفحه ١٨٩ . الموت هو الواعظ الصامت . .

(٢) فى الاصل فاموت تكفيه . (٣) فى الاصل من لم يرص بها ولاى .

(٤) فى الاصل عرصيت . (٥) فى الاصل يوسلنا .

(٦) فى الاصل مره البهاء . (٧) فى الاصل حيا .

(٨) فى الاصل يستشفع بيا و الصحيح فشقه بيا كما فى الحديث . اللهم فشقه

و . كذا فى مشكوة المصابيح باب جامع الدنيا الفصل الثالث صفحه ٢١٩ .

(٩) فى الاصل و تحشرا فى الحشر حشر .

ثا عسة من عدد الواحد عن يحيى بن سعيد عن سعيد بن المسيب  
عن ابي هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم  
قال قال الله عز وجل اَنْفِقْ اَنْفِقْ عَلَيْكَ و قال يد الله ملاي  
لا يعيصها حقاً سحاً الليل و النهار ارجم ما ابق مد حلق السموات  
و الارض فانه لم يعص ما بيده و كان عرشه على الماء و بيده الميزان  
يحيى و يرفع - رواه الحارثي<sup>(١)</sup> و مسلم<sup>(٢)</sup> .

عن انس بن مالك قال صليت و رآه رسول الله صلى الله  
عليه و سلم بالمدينة العصر فسلم ثم قام مُسْرِعاً يَنْحَطِّي رِقَابَ النَّاسِ  
الى عصر حُجِرَ سِائِهِ فَمَرَّعَ النَّاسَ مِنْ سُرْعَتِهِ فَحَرَّجَ عَلَيْهِمْ  
فَرَأَى اَهِمَّ عَجُوزاً مِنْ سُرْعَتِهِ فَقَالَ ذَكَرْتُ شَيْئاً مِنْ تَرَعْدَا  
فَكَرِهْتُ اَنْ يَبْتَ عَدَا فَاَمَرْتُ نَفْسِي هَذَا حَدِيثٌ رَوَاهُ التِّرْمِذِيُّ<sup>(٣)</sup>

(١) في المجلد الثاني صفحة ٨ كتاب المغارات باب صل الحقة على الامل .

(٢) في المجلد الاول صفحة ٣٣٢ باب الحث على العفة و تشييع المنيق .

(٣) ان ما وجدت هذا الحديث مع الفصل العكس في الترمذي لا من اس  
و لا من غيره بل الحديث في الحارثي باب من صل بالناس فذكر صاحبه فخطاهم من ١١٧  
ح ١ (الطبع المصنف) و في السلي باب رحمة الامام لتخلي رقاب الناس من ١٣٨  
ح ١ (الطبع الاصحاح) عن صفة من الحارث - ثم رجعت الى من امرجه  
من اطراف الصحاح لفاطمي ( و هذا الكتاب من اصل العكس في علم الاطراف )

في جامعه فقال حديث حسن صحيح - حدثنا ابو بكر<sup>(١)</sup> البياورى  
قال حدثنا ابي الحسن ابو يحيى الزعفراني ثنا سهل بن عثمان ثنا  
سعيد<sup>(٢)</sup> بن مسلمة و تليد<sup>(٣)</sup> بن سليمان عن يحيى بن سعيد عن  
محمد بن ابراهيم عن علقمة بن وقاص عن عائشة عن النبي صلى الله  
عليه وسلم نحوه .

المسمى . مطاوع المواريث الى معرفة اماكن الاحاديث . هذا الحديث عن عهده بن الحارث  
ح (الحارثي) في الزكوة والاستدانة و س (السائي) في العلوة ص ٤٤٠ ح ٢  
(المطوط) و قال البيهقي ارحه الحارثي ايضا في الزكوة و في الاستدانة عن ابي عاصم  
الليل و في العلوة ايضا عن ابي بصير و ارحه السائي في العلوة عن احمد  
بن نكاح الحارثي - عمدة القاري ص ٢١٢ ح ٣ (مطبعة) و احال ايضا علي المتقي في كثر  
العمال ص ٢٦٣ ح ٣ (حيدر اباد) و السوطي في الجامع الصغير ص ١٦ ح ٢ (مصر)  
الى الحاكم في المستدرک و الحارثي و السائي ما علي هذه الوجوه حرمت على ان احاله  
الى الترمذي خطأ و سقط ظم او في السبعة سمع .

(١) هو ابو بكر عداة بن محمد بن زياد البياورى المتوفى ٣٣٣ هـ عه الدارسطي  
و الحاكم قال الدارسطي ما رايت احط به - بلخص طبعات المطاوع للسوطي ص ١٢٧  
(المطوط) .

(٢) سعيد بن مسلمة ت (الترمذي و ابن ماجة) بن هشام بن عبد الملك  
ابن مروان الأموي عن ابن مغيث ليس شيء و قال الحارثي ضعيف و قال ابن عدي  
ارحوا به لا يترك - ميراث الاعمال ص ٣٩١ ح ١ (مصر) و في كشف الاحوال  
سمع كليب بن وائل و يحيى بن سعيد الفخري ص ٤٢ (هد) .

(٣) تليد بن سليمان ت (الترمذي) قال احمد شيى لم تره ماسا و قال ابن  
مغيث كذاب يشتم عثمان و قال ابو داؤد راضى يشتم ابا بكر و عمر و في لفظ حديث  
و قال السائي ضعيف - الميراث ص ١٦٦ ح ١ (مصر) .

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْمَصْلِيِّ بِمَصْرَ ثَنَا عَبْدُ اللَّهِ بْنُ  
 سُلَيْمٍ ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ الْمُرْبَاطِ ثَنَا حَلَفٌ<sup>(١)</sup> بْنُ يَحْيَى الْقَاسِي  
 مَا عَنَّسَهُ<sup>(٢)</sup> عَنْ عَبْدِ الْوَاحِدِ عَنْ يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ  
 الْمُسَيَّبِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّحِيُّ  
 قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْحَيْرِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْحَيَةِ  
 بَعِيدٌ مِنَ النَّارِ وَ الْحَيِلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْحَيْرِ بَعِيدٌ مِنَ الْحَيَةِ  
 بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ<sup>(٣)</sup> .

(١) فِي إِسَادِ هَذَا الْحَدِيثِ حَالِدُ بْنُ يَحْيَى الْقَاسِي فِي مَوْضِعِ حَلَفَ عَنْ عَمْرِو  
 الْقَاسِي رَافِعِ الْمَقَاعِدِ الْحَمَةِ ص ١١٣ (هـ) وَ الْإِعَافُ فِي الْحَاءِ ص ١٤٤ ح ٨  
 (مصر) وَ اللَّالُ الْمَصْرُوعَةُ فِي الصَّدَفَاتِ ص ٣٩ ح ٢ .

(٢) فِي الصُّكْبِ الْمَذْكُورَةِ وَ الصَّحْفِ الْمَذْمُومَةِ مَوْضِعُ عَمْرٍو عَنْ عَبْدِ الْوَاحِدِ  
 عَرَبُ بْنُ عَبْدِ الْوَاحِدِ قَالَ فِي اللَّالِ الْمَصْرُوعَةِ . فَلَمْ يَأْمُرْهُ صَاحِبُ الْمُرَافِقِ عَلَى أَنْ يَسَمِّهَ  
 عَرَبُ وَ الَّذِي فِي كِتَابِ الْحَلَاءِ لِلْحَطَبِ عَمْرٍو عَنْ عَبْدِ الْوَاحِدِ .

(٣) أَصْلُ هَذَا الْحَدِيثِ رَوَاهُ الْأَرْمَدِيُّ فِي الْحَاءِ ص ١٨ ح ٢ مِنْ طَرِيقِ سَعْدِ  
 ابْنِ مُحَمَّدٍ الْوَرَّاقِ عَنْ يَحْيَى بْنِ سَعْدٍ الْأَنْصَارِيِّ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ وَ قَالَ  
 أَنَّهُ عَرَبُ وَ أَمَّا يَرْوِي هَذَا عَنْ يَحْيَى بْنِ سَعْدٍ عَنْ عَائِشَةَ مَرْسَلًا أَمْسَى وَ كَذَلِكَ رَوَاهُ  
 الْعَمَلِيُّ فِي الصَّمْعَةِ وَ الدَّارِطِيُّ فِي الْأَفْرَادِ وَ ابْنُ عَدِي وَ السَّهْمِيُّ وَ الثَّعَالُبِيُّ فِي مَكَارِمِ  
 الْأَخْلَاقِ ص ٩٢ (مصر) فِي الْحَاءِ وَ الصُّكْرِ وَ الْحَطَبِ فِي كِتَابِ الْحَلَاءِ . كُلُّهُمْ  
 مِنْ حَدِيثِ أَبِي هُرَيْرَةَ وَ هَذَا رُوِيَ أَيْضًا مِنْ حَدِيثِ سَاحِرٍ وَ عَائِشَةَ وَ ابْنِ أُمَامَةَ حَدِيثُ سَاحِرٍ  
 رَوَاهُ السَّهْمِيُّ فِي الصَّمْعَةِ وَ أَمَّا حَدِيثُ عَائِشَةَ (وَ هُوَ هَذَا الْحَدِيثُ) فَرَوَاهُ أَبُو كُرَيْبٍ  
 ابْنُ دَاوُدَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْمُرْبَاطِ عَنْ حَالِدِ بْنِ يَحْيَى عَنْ عَرَبِ بْنِ عَبْدِ الْوَاحِدِ



حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ الرَّيِّعِ الْأَنْطَاطِيُّ مَا عُمَرُ بْنُ شَيْبَةَ  
 حَدَّثَنَا أَبُو عَسَاةٍ مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ الْحَمِيدِ مَا عَدَّ الْعَزِيزُ بْنُ عِمْرَانَ  
 الرَّهْمِيُّ عَنْ إِبْرَاهِيمَ بْنِ إسماعِيلَ بْنِ أَبِي حَسَنَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ  
 عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ السَّحَاءُ شَجَرَةٌ فِي الْحِمَةِ مَنْ كَانَ يَتَّبِعُ أَحَدَ بَعْضِهَا لَمْ يَتْرَكْ  
 ذَلِكَ الْعَصَ حَتَّى يُذْخِلَهُ الْحِمَةَ وَالشَّجَرَةَ فِي النَّارِ مَنْ كَانَ شَيْخًا  
 أَحَدَ بَعْضِهَا لَمْ يَتْرَكْ ذَلِكَ الْعَصَ حَتَّى يُذْخِلَهُ النَّارَ<sup>(١)</sup> .

(١) قال البراءي في التلخيص ص ٢١١ ح ٣ (مطوع مصر) في باب السَّحَاءِ .  
 السَّحَاءُ شَجَرَةٌ فِي الْحِمَةِ وَبِهِ وَالشَّجَرَةُ شَجَرَةٌ فِي النَّارِ الْحَدِيثُ - الدارقطني في المستحبات  
 و منه عند العزيز بن عمران الرُّمِّي ص ١١٦ ح ٢ (مطوع مصر) قال الميراث قال البخاري  
 لا يترك أحده و قال السَّائِي و عده متروك و عن يحيى هو ليس معه إماما  
 كتاب صاحب سمر ص ١٣٨ ح ٢ (مطوع مصر) و في كشف الاحوال في نقد  
 الرجال عند العزيز بن عمران متروك يروى الماحكي عن المشاهر قال البيهقي  
 روى له الترمذي و لم يهتم تكذيب ص ٤ (مطوع الهد) قلت لم يصح ان العوزي  
 في حكم الوضع على هذا الحديث لانه ثبت طريق متعدده كذلك رواه الخطيب في التاريخ  
 و رواه ابن عدي و السمعاني عن محمد بن ميمون المَطْلُوبِي عن عثمان بن شيبة عن  
 ابى عسان محمد بن يحيى عن عبد العزيز بن عمران عن ابى حنيفة عن داود بن  
 حصين عن الاعرج عن ابى هُرَيْرَةَ و روى ايضا من حديث الحصين بن علي  
 و حار و ابى سعد و علي و عائشة و معاوية و اس اما حديث الحسين بن علي  
 رواه الدارقطني في الامراء و اوجز الشافعي في القليبات و البيهقي و الخطيب  
 في كتاب الخلا من طريق حماد بن محمد بن علي بن الحسين عن ابيه

حَدَّثَنَا مُحَمَّدٌ <sup>(١)</sup> بنُ نُوحٍ الحُدَيْسِيُّ مَالِي أَبُو الرَّيْعِ الْحَارِثِيُّ  
عَبْدُ اللَّهِ بنُ مُحَمَّدٍ مَالِي ابْنُ مُدَيْكٍ أَحْمَدِيُّ حَمَّامٌ بنُ عَثْمَانَ عَنْ جَعْفَرِ  
ابْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ حُذَيْفَةَ ابْنِ الْيَمَانِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّيِّئُ  
قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْحَتَّةِ بَعِيدٌ مِنَ النَّارِ  
وَالْحَسِيلُ بَعِيدٌ مِنَ النَّاسِ بَعِيدٌ مِنَ الْحَتَّةِ قَرِيبٌ مِنَ النَّارِ .

حَدَّثَنَا مُحَمَّدٌ بنُ عَبْدِ اللَّهِ بنِ عَيْنَانَ الْحَرَارِيُّ مَالِي أَبُو الْحَسَنِ  
ابْنُ الْحَمِيدِ مَالِي أَبُو بَكْرٍ الْبَيْهَقِيُّ مَالِي مُحَمَّدٌ بنُ عَلِيٍّ الْأَسْطَاطِيُّ

عَنْ حَتِّهِ (كَأَمْرٍ) وَ أَمَا حَدِيثُ حَارِ مَرُوءٍ أَوْ نُعْمٍ فِي الْحَلِيقَةِ وَالْحَلِيقَةِ فِي التَّارِيخِ  
وَقَالَ أَوْ نُعْمٍ مَرُوءٍ عَنْ الْعَرُورِ بنِ حَالِدٍ وَ عَنْ عَاصِمِ بنِ عَبْدِ اللَّهِ وَ أَمَا حَدِيثُ  
أَبِي سَعْدٍ مَرُوءٍ الْحَلِيقَةِ فِي التَّارِيخِ فِي تَرْجُمَةِ أَبِي جَعْفَرٍ الطَّبَّائِيِّ وَ أَمَا حَدِيثُ عَلِيٍّ  
عَنْ رِوَاةِ الدَّارِقُطِيِّ فِي الْأَمْزَادِ وَ السُّهَيْلِ فِي التَّحْقِيقِ وَ الْحَلِيقَةِ فِي تَارِيخِهِ عَنْ وَ أَمَا  
حَدِيثُ عَاصِمٍ مَرُوءٍ ابْنِ حَبَّابٍ فِي الصُّعْقَاءِ أَمَا حَدِيثُ مَعَاوِيَةَ عَنْ مُتَمَدِّ الْفَرْدَوْسِ  
وَ أَمَا حَدِيثُ إِبْرَاهِيمَ بنِ أَبِي بَكْرٍ ابْنِ عَسَاكَرٍ لَكِنْ مَعَ إِحْلَافٍ لَعَطَ بِمِ طَرُقٍ هَذِهِ الْأَحَادِيثُ  
كُلُّهَا صِدَاقٌ لَكِنْ يُقَوَّى بِمَعْنَى رَاجِعِ التَّحْقِيقَاتِ عَلَى الْمَوْضُوعَاتِ فِي الْأَدَبِ  
وَالرِّقَاقِ ص ٣٠ (مَطْبُوعُ الْهَيْد) وَ الْأَحْكَافُ فِي الْحَقَاءِ ص ١٤٢ ح ٨ (مَطْبُوعُ  
الْمَعْرِ).

(١) مُحَمَّدٌ بنُ نُوحٍ الْحُدَيْسِيُّ تُوُفِّيَ سَنَةَ ٢٣٦ هـ رَوَى عَنْهُ الدَّارِقُطِيُّ وَ قَالَ ثَمَّةٌ -  
لِجَيْشِ الطُّغَاتِ ص ١٢٨ (الْمَطْبُوعُ) .

(٢) فِي الْأَصْلِ يَأْخُذُ لِكُلِّ فِي الدِّخْلِ تَحْوِيلٌ يَسِي أَوْ يَكْبُ هَذَا دَحٌ .  
مُسْتَفْرَدَةٌ لِأَنَّ مُحَمَّدَ بنَ عَبْدِ اللَّهِ وَ أَبُو بَكْرٍ الْبَيْهَقِيُّ مِنْ شُيُوحِ الدَّارِقُطِيِّ لِيَجِيءَ  
الطُّغَاتِ ص ١٢٨ (الْمَطْبُوعُ) وَ فَاغْلُ ، قَالَا ، أَبُو الْحَسَنِ وَ الْأَسْطَاطِيُّ وَ مَدَارُ  
التَّحْوِيلِ سَعْدٌ ص ١٢٨ .

قَالَ مَا سَعِدَ نَسْلُهُ مَا حَمَرَ نَسْلُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَضْيَحُ الْمَعْرُوفِ إِلَى مَنْ هُوَ أَهْلُهُ  
وَالْأَيُّ مَنْ لَيْسَ بِأَهْلِهِ فَإِنْ أَصْنَتَ أَهْلُهُ فَقَدْ أَصْنَتَ أَهْلَهُ وَ إِنْ لَمْ تُصِيبْ  
أَهْلَهُ فَاتَ أَهْلُهُ <sup>(١)</sup> .

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ مَا مُحَمَّدُ بْنُ عَثْمٍ مَا الْعَلَاءُ بْنُ عَمْرٍو  
الْحَقْبِيُّ مَا سَعِدَ نَسْلُهُ عَنْ حَمَرَ نَسْلِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ حَارِ  
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَحْوُهُ .

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْفَارِسِيُّ مَا مُطَّلِبُ بْنُ شُعَيْبٍ مَا  
عَدِ الْمَلِكُ نَسْلُهُ مَا إِبْرَاهِيمُ <sup>(٢)</sup> نَ إِي مَكْرِبِ الْمُنْكَدِرِ قَالَ سَمِعْتُ  
عَمِّي مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ سَمِعْتُ حَارِ بْنَ عَدِ اللَّهِ يَقُولُ سَمِعْتُ

(١) اشرح المصنف من حديث سعيد بن مسلة عن حمير بن محمد عن أبيه  
عن جده رحمه هذا وهو مرسل وكذا أخرجه الدارطلي في المستند - المقاعد الحسنة  
ص ٢٩ (مطوع الهدى) وقال البراء بن رواء الدارطلي في المستند من رواية حمير بن  
محمد عن أبيه عن جده مرسل - المعنى في قصة السحابة ص ٢١٣ ح ٣ (مطوع المصنف)  
و قال الريدي رواء ابن السَّحَابِ من حديث علي و رواء ابن لال و الخطيب في رواية  
مالك من حديث ابن عمر - أتحاف ص ١٤٤ ح ٨ (مطوع المصنف) قال المأوي في التيسير  
و هو كما في المعنى ص ١٦١ ح ١ (مطوع المصنف) .

(٢) إِبْرَاهِيمُ بْنُ إِي مَكْرِبِ عَمَّةُ قَالَ الدارطلي صيف و ذكره ابن أبي حاتم  
فما يقرض له - ميزان الاعتدال ص ١٣ ح ١ (مطوع المصنف) .



رسول الله صلى الله عليه وسلم يقول قال حذيث بن حذيث قال قال الله عز وجل هذا دين آرتضيه لنفسي ولا يضلحه إلا السخاء وحسن الخلق فآكرموه بهما ما صححه (١) .

حَدَّثَنَا أَبُو رَوْفٍ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي نَكْرٍ بِالْقَصْرِ ثَنَا زَيْدُ بْنُ مُحَمَّدٍ عَنْ حَالِدِ الْعُمَانِيِّ بِمَعْرَاةٍ عَنْ أَبِي نَكْرٍ عَنْ الْمُكَدَّرِ عَنْ إِبْرَاهِيمَ بْنِ الْمُكَدَّرِ عَنْ مُحَمَّدِ بْنِ الْمُكَدَّرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ عَزَّ وَجَلَّ الْإِسْلَامُ دِينٌ آرْتَضِيهِ لِنَفْسِي لَا يُضْلِحُهُ إِلَّا السَّخَاءُ وَحُسْنُ الْخُلُقِ فَأَحْسِنُوهُمَا مَا اسْتَغْنَمْتُمُوهُ .

(١) أخرجه سَمُورَةُ عَنْ أَبِي هَدَى وَالْمُقْبِلِ وَأَبُو ثَعْبٍ وَالرَّاهِطِيُّ فِي مَكَارِمِ الْأَخْلَاقِ وَالْحَلِيبِيُّ فِي الْمُتَّقِ وَالْمُعْتَرِكُ وَأَبُو عَسَاكِرٍ وَالْهَيْهَاتِ الْمُقَدَّسِيُّ عَنْ حَارِ الْأَنْحَافَاتِ السَّيِّدَةِ لِلْفَيْحِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ فِي ١٩٥ (الطُّبُوعُ فِي حَيْدَرِ أَمَادٍ) وَقَالَ الرَّاهِطِيُّ حَدَّثَ حَارِ مَرْوَعًا عَنْ حَبِيبِ بْنِ أَبِي هَدَى أَنَّ هَذَا الذِّكْرَ الْح - رَوَاهُ النَّارُطِيُّ فِي الْمُسْتَدْرَكِ - آتَمَعْنِي فِي ٢١١ ح ٣ - قُلْتُ رَأَيْتُ قَلَمَ السَّيِّدِ الْمَرْصُوعِ فِي الْأَنْحَافِ حَيْثُ نَسَبَ إِلَى الرَّاهِطِيِّ فِي حَدِيثِ حَارِ مَا لَمْ يَقُلْ بِهِ وَنَسَبَ مَا قَالَهُ الرَّاهِطِيُّ فِي حَدِيثِ طَائِفَةٍ وَنَسَبَ الْحَلِيبِيُّ إِلَيْهِ وَهُوَ بَرِيٌّ مِمَّا رَاجَعَ الْأَنْحَافَ فِي ١٧١ ح ٨ (مَطْبُوعُ الْمَصْرِ) وَفِي ٢١١ ح ٣ (مَطْبُوعُ الْمَصْرِ) وَاللَّامُ الْمَرْصُوعَةُ فِي ٣٨ ح ٢ (مَطْبُوعُ الْمَصْرِ) وَأَحَالَ السَّادِيُّ هَذَا الْحَدِيثَ إِلَى الْفَرَّاقِ فِي أَوْسَطِهِ وَقَالَ فِيهِ إِبْرَاهِيمُ بْنُ أَبِي نَكْرٍ الْمَكْدَرُ وَمُقَدِّمُ بْنُ دَاوُدَ صَمِيحَان - الْحَامِغِ الْأَزْهَرِ فِي ١٤٣ ح ١ (الْمَطْبُوعُ) أَقُولُ فِي الْحَدِيثِ طَائِفَةٌ أُخْرَى لَمْ يَسْمَعْ إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ الْمَكْدَرِ بَلْ فِيهَا وَأَوْسَطُهُ مُحَمَّدُ بْنُ مُسْلِمَةَ رَاجِعُ أَصَادِ هَذَا الْحَدِيثِ فِي مَكَارِمِ خُلُقِ الْفَرَّاقِ فِي ٤ وَ ٥ (مَطْبُوعُ الْمَصْرِ فِي ١٣٥٠ ح ٥) .

حَدَّثَنَا الْقَاسِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدُ اللَّهِ بْنُ شَيْبٍ  
 حَدَّثَنَا أَبُو بَكْرٍ سَ إِي شَيْبَةَ حَدَّثَنَا أَبُو قَتَادَةَ الْعُدْرِيُّ مِنْ وَلَدِ  
 عَبْدِ اللَّهِ سَ ثُمَلَةَ سَ صُعَيْرٌ<sup>(١)</sup> حَلِيفُ سَ زُهْرَةَ حَدَّثَنَا جُرَيْجٌ سَ  
 زُرَّيْقٌ سَ دَعِيجٌ عَنِ ابْنِ الْمَكْدَرِ وَ صَمَوَانَ بْنِ سَلِيمٍ عَنِ عَطَاءٍ سَ  
 يَسَارٍ عَنِ ابْنِ سَعِيدٍ الْحُدْرِيُّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 حَامِي حَبْرَيْلُ فَقَالَ ابْنُ اللَّهِ ارْتَضَى هَذَا الدِّينَ لِنَفْسِهِ وَلَا يُضْلِحُهُ  
 إِلَّا السَّحَابُ وَ حَسَّ الْحَلْقُ فَارْكَمُوهُ بَيْنَهُمَا مَا صَحَّحْتُمُوهُ ۝

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ سَ مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّرَّابُ مَا مُحَمَّدٌ<sup>(٢)</sup> سَ  
 عَبْدُ الرَّحِيمِ بْنُ الْمَارِكَ الْقَيْسِيُّ<sup>(٣)</sup> مَا إِي إِبْنُ الْقَيْمِ الْمَوْدِيُّ<sup>(٤)</sup> عَنِ عَوْفٍ

(١) فِي الْأَصْلِ عَبْدُ اللَّهِ ثُمَلَةُ سَ صُعَيْرٌ وَ الصَّحِيحُ عَبْدُ اللَّهِ سَ ثُمَلَةُ سَ صُعَيْرٌ مَحَامِي صَعِيرٌ  
 دَعَا لَهُ إِلَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَلَةُ سَ سَعٍ وَ ثَمَامِي - حِلَاةُ التَّدْوِيهِ ص ١٦٣ (مَطْوُوعُ  
 الْمَصْرِ) وَ فِي الْأَصْلِ صَعِيرٌ مَالِ بْنِ الْمُحَمَّهِ وَ الصَّحِيحُ صَعِيرٌ مَالِ الْمُحَمَّهِ مَصْرًا - كِتَابُ الْمَوْلَفِ  
 وَ الْمُخَلَّفِ لَمَدَّ إِلَى الْأَرْدَى ص ٨٠ الْهَدْيُ وَ الْمُنَى لِمُحَمَّدٍ طَاهِرٍ الْهَنْدِيُّ ص ٣٦ (الْمُخْتَارُ) ۝  
 (٢) مُحَمَّدٌ سَ عَبْدُ الرَّحِيمِ بْنُ الْمَارِكَ الْقَيْسِيُّ أَوْرَدَ إِي عَدِي لَهُ مَسَافِيرُ  
 وَ فِي الْمِيرَانِ إِي صَعِيرٌ مَكْرُ الْمَدِينَةِ - الْمُعْنَى لِلرَّاقِي وَ بِصِلَةِ السَّحَابِ ص ٢١٣ ح ٣  
 (مَطْوُوعُ الْمَصْرِ) الْأَحْكَافُ ص ١٧٧ ح ٨ (مَطْوُوعُ الْمَصْرِ) وَ فِي الْمِيرَابِ إِيضًا  
 ۝ وَ كَأَنَّهُ لَيْسَ بِهِ مَاتِي مَلَايَا وَ مِنْ مَوْصُوعَاتِهِ عَنِ قَتَادَةَ عَنِ إِي كَانَ تَفْشُ غَلَامٍ إِلَى  
 (صَلَم) صَدَقَ اللَّهُ ۝ ص ٩٣ ح ٢ (مَطْوُوعُ الْمَصْرِ) ۝

(٣) فِي صَحْهِ الْعَصْكَ الْمَذْكُورَةِ - الْيَسُورِيُّ ۝ فِي مَوْصُوعِ - الْقَيْسِيُّ ۝ ۝

(٤) فِي الْأَصْلِ الْمَوْدِيُّ وَ الصَّحِيحُ الْمَوْدِيُّ لِأَنَّ إِبْنِ الْقَيْمِ هَذَا هُوَ غُلَامٌ سَ الْيَقِينِ  
 كَانَ مَوْدٍ حَامِي الصَّرَّةِ رَوَى عَنِ عَوْفٍ الْأَعْرَابِيُّ صَدُوقٌ يُبَلِّغُ بَابَهُ قَالَ الْهَارِثِيُّ  
 صَدُوقٌ كَثِيرُ السَّخَاءِ - الْمِيرَانُ ص ١٩ ح ٢ (مَطْوُوعُ الْمَصْرِ) ۝

الْأَعْرَابِي عَنْ الْحَدَّثِ عَنْ آسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بُدْلًا<sup>(١)</sup> أُمِّي لَمْ يَدْخُلُوا الْحَةَ  
 هَلَاةً وَلَا صِيَامًا وَلَكِنْ دَخَلُوا سَحَاءَ الْآنْفُسِ وَ سَلَامَةَ  
 الصُّدُورِ وَ الصُّحُفِ لِلسُّلَيْمِ ۝

(١) في الاصل « بدلأ أمي » والصحيح بُدْلًا أمي وهو من الفاظ الحديث  
 قال العراقي رَوَاهُ الدَّارِقُطِيُّ فِي الْمُسْتَدْرَكِ وَ ابْنُ كَثِيرٍ فِي مَكَارِمِ الْأَخْلَاقِ مِنْ حَدِيثِ  
 آسَ وَ فِيهِ مَعْنَى أَنَّ عَدَّ الرَّوْثَ مِنَ الْمَأْوَكِ الدِّيُورِيِّ وَ رَوَى الثَّعَالِبِيُّ فِي مَكَارِمِ  
 الْأَخْلَاقِ مِنْ حَدِيثِ أَبِي سَعْدٍ مُحَمَّدٍ وَ فِيهِ صَالِحُ الْمُتَرَيِّ مُتَكَلِّمٌ فِيهِ - الْمَعْنَى مِنْ ٢١٣ ح ٣  
 (مطوع مصر) وَ أَقْرَبُ الرِّيْدِيِّ مَا قَالَ الْعِرَاقِيُّ فِي حَدِيثِ أَبِي سَعِيدٍ عَنِ الثَّعَالِبِيِّ  
 فِي مَكَارِمِ الْأَخْلَاقِ - الْأَخْبَافُ ص ١٤٤ ح ٨ (مطوع مصر) وَ هَكَذَا أَيْضًا فِي الْمَصَادِقِ  
 الْحَسَنَةِ ص ٣ (مطوع الهد) تَسْبِيحُهُ وَ أَيْ طَالَمَتِ مَكَارِمِ الْأَخْلَاقِ الثَّعَالِبِيُّ حَرَفًا حَرَفًا  
 لِحُكْمِ مَا وَحَدَّثَ هَذَا الْحَدِيثُ فِيهِ لَعَلَّ فِي النُّسخَةِ الْمُطْرُوعَةِ فِي مِصْرَ ١٣٥٥ هـ الَّتِي تَحْتَ  
 مِطَاعَتِي نَقْصَانٌ ثُمَّ رَأَى الرَّيْدِيُّ عَلَى مَا قَالَ الْعِرَاقِيُّ وَ وَكَذَلِكَ رَوَاهُ الثَّعَالِبِيُّ فِي كَرَامَاتِ  
 الْأَوَّلِيَاءِ وَ هُوَ مِنْ حَدِيثِ الْحَسَنِ عَنْ آسَ وَ هُوَ رَوَاهُ الْحَكِيمُ الْقُتَيْبِيُّ فِي الرَّادِّ وَ آسَ  
 أَيْ الدُّنْيَا فِي كِتَابِ السَّجْدَةِ وَ الْبَهْقِيِّ مِنْ طَرِيقَةٍ مِنْ مَرْسَلِ الْحَسَنِ وَ لَعَلَّهُ أَنْ بُدْلًا أُمِّي  
 لَمْ يَدْخُلُوا الْحَةَ - الْأَخْبَافُ ص ١٤٤ ح ٨ (مطوع مصر) وَ اطَّالَ الْكَلَامُ السَّكَاوِي  
 عَلَى هَذَا الْحَدِيثِ وَ لَهُ حَرْفٌ فِيهِ مَعْنَى تَعْلَمُ اللَّالَ فِي الصَّكْلَامِ عَلَى الْإِدَالِ قَالَ حَدِيثُ  
 الْإِدَالِ لَهُ طَرِيقٌ مِنْ آسَ مَرْمُوعًا بِالْفَاعِطِ مُخْتَلَفَةً مِنْهَا لِلْحَلَالِ طَعَطَ - الْإِدَالِ أَرْسُونَ  
 رَحَلًا، الْحَ وَ مِنْهَا لِلطَّرَافِ فِي الْاَوْسَطِ وَ مِنْ الْفَاعِطَةِ مَا مَاتَ مِنْهُ أَحَدٌ إِلَّا اِذْ  
 إِلَى مَكَاهِ آخَرٍ، وَ مِنْهَا لَا يَنْصَرِفُ وَ كَامِلَةٌ طَعَطَ - الدَّلَالُ أَرْسُونَ الْحَ - وَ كَذَا يَرَوِي كَمَا  
 عَدَّ أَحْمَدُ وَ الْحَلَالُ وَ مِجْرَاهَا عَنْ عَادَةِ السَّامِعَاتِ مَرْمُوعًا وَلَا يَنْصَرِفُ فِي الْحَلِيقَةِ مِنْ آسَ  
 حَرَمٌ وَ فِيهَا أَيْضًا عَنْ آسَ مَسْعُودٍ وَ مِنْ الْفَاعِطَةِ يُقَالُ لَهُمُ الْإِدَالِ أَهْمُ لَمْ يُذَكِّرْهَا  
 صَلَوةً وَ لَا صَوْمًا وَ لَا هَدْيَةً قَالُوا قِيمَ أَذَرْتُمْهَا يَا رَسُولَ اللَّهِ قَالَ بِالسَّحَاءِ وَ الصَّحَةِ  
 \* لِلسُّلَيْمِ وَ الْحَمَلَةُ الْأَخْيَرَةُ تَرَوِي (في نسخة) كَذَا لِلدَّارِقُطِيِّ فِي الْأَخْبَافِ (و في المطبوعة

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَثْمَانَ عَنْ الْحَيْثَمِ عَنْ  
صَالِحٍ<sup>(١)</sup> الْمُزَنِيِّ عَنْ ثَابِتِ السَّائِي عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مِثْلَهُ .

موضع الاصباغ الاعواد و هو صحيح ليس له ما سوى و الصحيح ما كست و هو اسم هذا  
الكتاب للدارقطني و غيره كافي بكر و لال و مكارم الاخلاق عن ابن ربه لمطه  
ان بدلا . انتهى لم يدخلوا الحق صلوه و صام و لكن دخلوها بحاء الاصل و سلامة  
الصدر و الصح للسلب . و للحرابي في المكارم من حديث ابي حنيفة حمزة و معها  
اشد في الصف من حسن و احسن مما تقدم ما لاحد عن علي مرمرقا ، الدلاء يكون  
بالشام الخ . المصاحف المحسة من ٣ و ٣ ( مطوع الهد ) و قد رعم ابن الجوزي ان  
احاديث الابدال كلها موضوعه ثم سرّد احاديث الابدال و طس فيها واحدا واحدا قال  
الحافظ ابن حجر في فائده الابدال ورد في عدة احبار منها ما يصح و منها ما لا يصح -  
الزرقاني على المواهب من ٤٠٢ و ٤٠٣ و ٤٠٤ ما قال يلبده السخاوي فيه و تعمق السوطي  
على ابن الجوزي بان سر الابدال صحيح و ان شئت قلت متواتر و اطال في بيان ذلك  
ثم قال مثل هذا مانع النوار المعوي بحث يقطع صحة وجود الابدال ضرورة و له ايضا  
في رسالة مرده - التعمقات على الموضوعات من ٤٣ ( مطوع الهد ) اللؤلؤ المصنوعة  
من ١٤٨ ح ٢ ( مطوع مصر ) .

(١) [صالح المزني ت د (الترمذي و ابو داود)] ضم الميم جديها مهمة  
مقدودة الفاضل الزاهد اخذ فديما الصوبه صيف مات به اثني و سبعين و مائة و قبل  
صديقا - خلاصة الذهب من ١٣٣-١٣٤ (مطوع مصر) تقريب التهذيب من ١٤٢ ( مطوع  
الهد ) اسان السخاوي من ٤٢٥ قال السخاوي كان من عتاد اهل الصره طلب عليه الخير  
و الصلاح حتى عمل من الايمان في الحفظ و كان يروي ما سمعه من ثابت و الحسن  
و هؤلاء على التوهم فيجعله عن اس عن رسول الله صلى الله عليه و سلم يظهر في رواياته  
الموضوعات التي يرويها من الاثبات فاستحق التزك بعد الاحتجاج و كان يحمي من معين  
شديد الحفظ عليه - ذكر في الميزان بعد تصحيحه و قد روى عاص عن يحيى ليس به ما

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَرَاهِمٍ مَا أَرَاهِمُ الْحَرَوِيُّ عَنْ  
سَعِيدِ بْنِ سُلَيْمَانَ مَا صَالِحُ الْمُرِّي مَا الْحَسَّ قَالَ<sup>(١)</sup> قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنُ مُدَلَّاءَ أُمِّي لَمْ يَدْخُلُوا الْحَمَةَ بِصَوْمٍ وَلَا  
صَلَاةٍ وَلَكِنْ رَحِمَهُ اللَّهُ وَنَحَاةَ الْأَنْفُسِ وَرَحِمَهُ لُصَالِحُ الْمُسْلِمِينَ ۝

حَدَّثَنَا الْقَاسِي أَبُو جَعْفَرٍ أَحْمَدُ بْنُ إِسْحَاقَ بْنِ السُّهْلُولِ حَدَّثَنِي  
إِبْنِي<sup>(٢)</sup> قَالَ مَا أَبُو الْمُطَرِّفِ الْمُعَرَّةَ بْنِ مُطَرِّفٍ...<sup>(٣)</sup> حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ

ص ٢٥٣ ح ١ (مطوع مصر) و في تعقيب التهذيب كان شديد الحروف من الله تعالى  
اقول ليس من يحسب ولا يحسب قال أحد ان الحديث ليس من صبيته ولا يسمي  
ان احاديثه مع العرافة حسان صالحة ص ١٤٢ (مطوع الهد) و في قانون الموصولات  
ص ٣١٣ (مطوع مصر) قال الحفيرة ذكر ابو نعيم في حيلة الاولياء كثيرا من مافيه  
و انه مستجاب الدعوات تسببه اعلم ان ميراث الاختدال المطوع مطبع السادة سنة ١٣٢٥ هـ  
في مصر سقيم جدا كتب صالح المرري راء محنة في مواضع عديدة و دهل ايضا من  
علامات د (الترمذي و ابو داؤد) في ترجمة صالح المذكور و قد طبع سابقا انه راء  
مهمة و حديثه عند الترمذي و ابو داؤد ۝

(١) هذا الحديث من مراسيل الحسن المصري فانه تامي - تقريب التهذيب ص ٢  
(مطوع الهد) ۝

(٢) في الاصل ابي و الصحيح ابي ۝

(٣) تيسر في الاصل و يسمي ان يحسب ها ۝ ح ، ماردة لان في الاسناد  
تحويل و بين ابي بكر القاسي و ابي الْمُطَرِّفِ مَقَاوِزُ او المطرف من العاشرة - تقريب  
التهذيب ص ١٩٢ و أبو بكر القاسي ولد سنة ٣٦٠ هـ حدث عنه البارقي قال الحلي  
تفة ثلث مات سنة ٣٥٠ هـ مع - تلخيص الطقات ص ١٣٣ (المطوط) ۝

ابن عبد الله بن ابراهيم الشامي نا ابراهيم<sup>(١)</sup> نا اسحق الحراني نا محمد  
ابن الصباح نا سفيان قال نا طلحة بن يحيى قال حدثني جدي  
سعدى<sup>(٢)</sup> ست عوف<sup>(٣)</sup> قال دخل على طلحة فرأيتُ منه ثَقَلًا<sup>(٤)</sup>  
هَلَكْتُ مَا لَكَ هَذَا اخْتَمَعَ عَدَى مَالٌ فَقَدْ غَمَى قَلْتُ وَ مَا يَنْمُكُ  
أَدْعُ قَوْمَكَ قَالَ يَا عَلَامَ عَلَى<sup>(٥)</sup> قَوْمِي قَسَمَهُ فِيهِمْ فَسَأَلْتُ  
الْعَادِمَ<sup>(٦)</sup> أَوْ الْحَارِثَ<sup>(٧)</sup> كَمْ كَانَ قَالَ أَرْبَعَمِائَةَ أَلْفَ<sup>(٨)</sup> .

(١) في الاصل ابراهيم اسحق والصحيح ابراهيم بن اسحق حكما يحيى في اسناد  
الحدث منه مصرا و ابراهيم بن اسحق المعروف بالحراني من المشاهير .

(٢) سعدى مالم ست عوف بن حارثة روح طلحة من عبيد الله دوت من  
رسول الله صلى الله عليه وسلم و هو عمر و روى عنها انها يحيى و ان انها طلحة بن  
يحيى و قد عالف ان حان فذكرها في ثقات الثاميين و رده الحافظ ان حبر ماها سمعت  
من عمر بعد وفاته صلى الله عليه وسلم نايم و هو روح طلحة هي محاية لا محالة -  
الاصناف ص ١٩١ ح ٨ ( مصر ) .

(٣) في الاستيعاب سعدى ست عمر قال الحافظ الصحيح سعدى ست عوف حكما  
ذكره ان صفة - الاصناف .

(٤) في الاصل ثَقَلًا و الصحيح ثَقَلًا راسح احياء العلوم منه الاصناف ص ١٩١  
ج ٨ ( مصر ) .

(٥) في الاصل عَلَى و الصحيح عَلَى لَمَّا في احياء العلوم ص ٢١٨ ح ٢ ( مصر ) .

(٦) في الاصل عادم و الصحيح العادم كما في الاحياء .

(٧) في الاصل الحارث و الصحيح الحارث كما في الاحياء .

(٨) كذا في احياء العلوم و قال الزيدى اخرجه ابو نعيم في الحلية مذكورة مسدا -

الاصناف مع الاحياء ص ١٩١ ح ٨ ( مصر ) .

حَدَّثَنَا ابْنُ أَبِي شَاهِيٍّ مَا أَرَاهِمُ ابْنَ أَبِي الْحَرِّثِ مَا عَدَّ اللَّهُ

ابن عمر ما محمد بن يعلى ما الحسن بن دينار عن علي بن زيد قال سمع  
أعراقي<sup>(١)</sup> إلى طلحة ماله و تقرب<sup>(٢)</sup> إليه برحم فقال ان هذه لرحم  
ما سألني بها احد فقلت ان لي أرساً قد أعطاني بها عثمان رضى الله  
عه ثلثائة الف فارب شئت فاعد<sup>(٣)</sup> فاقضها و ان شئت فمعها<sup>(٤)</sup>  
من عثمان و دعيت اليك التمس فقال الاعراقي اني فاعها من عثمان  
و دفع اليه الثمن .

حَدَّثَنَا ابْنُ أَبِي شَاهِيٍّ مَا أَرَاهِمُ ابْنَ الْحَرِّثِ مَا مُحَمَّدُ بْنُ أَبِي عَمْرٍ

مَا سُفِينٌ عَنْ مُحَالِدٍ عَنِ الشَّعْبِيِّ عَنْ قَبِيصَةَ<sup>(٥)</sup> عَنْ جَابِرٍ قَالَ صَحَّتْ  
طَلْحَةَ بِمَا رَأَيْتُ<sup>(٦)</sup> أُعْطِيَ لِحَرِيرٍ مَالٍ مِنْ عِبَرٍ مُسْتَلَّةٍ مِنْهُ .

(١) و في الرياض يتقرب .

(٢) و في الاحياء فاقضها دون فاعد . ص ٣١٨ ح ٣ (مصر) المنطوق

ص ١٣٥ ح ١ (مصر) مكارم الاخلاق ص ٥٥ (مصر) .

(٣) و في الاصل منها و الصحيح منها راح احياء ص ٢١٨ ح ٣ (مصر) .

(٤) و في الاتحاف جابر بن قبيصة قال و في مسند الحيدى من طريق الشعبي

عن جابر بن قبيصة قال صحت طلحة لما رأيت رجلاً اعطى لحرير مال من غير مثله

منه ص ١٩١ ح ٨ (مصر) و اما في تهذيب تاريخ ابن عساکر (ص ٨١ ح ٥ ط دمشق)

فكما في الصحاح قبيصة بن جابر .

(٥) و في الاتحاف بعد ما رأيت لطفة رجلاً راح الصفة المذكورة .

حَدَّثَنَا ابُو بَكْرٍ الشَّامِيُّ مَا اِبْرَاهِيمَ الْحَرَنِيُّ مَا رَحِيمٌ مَا مُحَمَّدٌ

طَلْحَةَ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ اَبِيهِ عَنْ سَلَمَةَ<sup>(۱)</sup> بْنِ الْاَكْوَعِ قَالَ  
اَنْتَاعَ طَلْحَةَ نِثْرًا فِي بَاحِيَةِ الْحُلِّ وَ نَحَرَ<sup>(۲)</sup> حُرُورًا فَاطْعَمَ النَّاسَ  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اِنَّتِ يَا طَلْحَةُ الْغِيَّاصُ<sup>(۳)</sup> .

حَدَّثَنَا الْقَاسِي ابُو بَكْرٍ اَحْمَدُ بْنُ كَامِلٍ بْنُ حَلَفٍ مَا ابُو اِسْمَاعِيلَ

مُحَمَّدُ بْنُ اِسْمَاعِيلَ السُّلَمِيُّ مَا سُلَيْمٌ بْنُ اَيُّوبَ بْنِ سُلَيْمٍ بْنُ عِيْسَى  
مُوسَى بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ ابُو اَيُّوبَ حَدَّثَنِي اَبِي عَنْ حَدِيٍّ عَنْ  
مُوسَى بْنِ طَلْحَةَ عَنْ اَبِيهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ اَنَّهُ اَتَاهُ مَالٌ مِنْ حَضْرَمَوْتَ  
سَعِ مِائَةِ اَلْفٍ قَالَ مَاتَ لَيْلَتَهُ يَتَمَلَّمُ فَقَالَتْ لَهُ رُوْحَتُهُ يَا اَبَا

(۱) و في تهذيب تاريخ ابن عساكر ص ۸۷ ح ۷ ط دمشق س ۱۳۳۹ سلة

ابن عساکر موصع سلة ن الاكوع ۱۲ .

(۲) في الاصل عى و الصحيح عمر راجع تهذيب ابن عساكر ص ۸۷ ح ۷

ط دمشق س ۱۳۳۹ .

(۳) في الاصابة ص ۵۵۵ ح ۲ (حکمته) قال مر رسول الله صلى الله

عليه و سلم في عروة دى فرد على ما. يقال له يسان مالح فقال هو نعمان و هو طيب  
صغير اسمه فاشتراه طلحة ثم تصدق به فقال رسول الله صلى الله عليه و سلم ما انت يا  
طلحة الا مئاس مذل قبل له طلحة الغياص راجع ايضا تهذيب تاريخ ابن عساكر

ص ۸۷ ح ۷ (دمشق) س ۱۳۳۹ .



محمد<sup>(١)</sup> ما لي أراك منذ الليلة يَتَمَلَّمُ أَرَأَيْكَ مَا أَمْرُ<sup>(٢)</sup> فَنَعْبِكَ<sup>(٣)</sup>  
 قال لَعَمْرِي لَيْسَ رَوْجَةٌ<sup>(٤)</sup> المرءِ انتِ و لكن تَعَكَّرْتُ منذ الليلة  
 فقلت<sup>(٥)</sup> ما طى رجل يَرِيهَ عَرًّا و حَلَّ يَبْتَ<sup>(٦)</sup> و هذا المال  
 في بيته قالت فإين انت عن بعض أَخْلَاقِكَ قال و ما هو قالت اذا  
 أَصَحَّتْ دَعَوْتَ بِحَمَانٍ<sup>(٧)</sup> و قِصَاعٍ<sup>(٨)</sup> فَتَقَسَّمَتْهُ عَلَى بِيوتِ الْمَاهِرِينَ  
 و الانصار على قدر ما زلهم قال فقال لها يَرْحَمُكَ<sup>(٩)</sup> الله تعالى املكِ

(١) في الاصل انا محمد و الصحيح يا انا محمد .

(٢) في الاصل شيء .

(٣) في الاصل فاحك .

(٤) في الاصل و لَيْسَ حَلِيَّةُ المرءِ الْمُسْلِمِ انتِ - اتمام ص ١٩١ ح ٨ (مصر)

(٥) في الاصل فقالت و الصحيح فقلت لما في رياض الطرفة ص ٢٥٤ ح ٢ (مصر)

و عن الحسن قال باع طلحة ارضا له سمائة الف مات ارقا من حاجة ذلك المال  
 حتى اصبح صرعه و الارق القهر و ارقى بالعسكر سهرت و معه ان طلحة باع ارضا  
 من عثمان سمائة الف فعملها اليه فلما جاء بها قال ان يدخلنا بيت هذه هذه في يته  
 لا يدري ما يطرفه من امر الله لمرور باه فأت و رسله تحطف في مكك المدينة حتى  
 اسروا ما عنده منها درهم اخرجوا صاحب الصوت - قوله هرير معاه مرور - اسروا  
 اي دخل في السر .

(٦) في الاصل بيت و الصحيح بيت .

(٧) الجمال جمع حَمَامَةِ الْقَصَّةِ الْعَكْبَرَةِ - المجد ص ٩١ (الهيوت)

(٨) القِصَاع جمع قِصْعَةِ الْقَصَّةِ - المجد ص ٩٠ (الهيوت)

(٩) في الاصل يرحمك انتك و الصحيح يرحمك الله .

ما علمت موفقة بنت موقن وهي أم كُثُوم بنت أبي بكر الصديق  
رضي الله عنه فلما أصبح دعا يحيى وقصاع قسمها بين المهاجرين  
والأنصار فبعث إلى علي بن أبي طالب منها بحفنة فقالت له زوجته  
يا أبا محمد أما كان لنا في هذا المال من نصيب قال: فإني كنت  
مند<sup>(١)</sup> اليوم فمالك مما بقي قالت فكانت صرة فيها نحو من  
الف درهم.

حَدَّثَنَا الْقَاسِمُ الْحُسَيْنِيُّ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ سَ ابْنِ سَعْدٍ  
نَا عَلِيُّ بْنُ الْحَمْدِ قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ الْهَمْدَانِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ  
ابْنُ عَبْدِ الرَّحْمَنِ الْهَمْدَانِيُّ قَالَ رَأَى عَيْدَ اللَّهِ سَ ابْنِ نَكْرَةَ عَلَى ابْنِ  
الْأَسْوَدِ الْقِدِيلِيِّ حُجَّةَ رَثَّةٍ كَانَتْ يَكْثُرُ لِبْسُهَا فَقَالَ يَا أبا الْأَسْوَدِ أَمَا تَمْلُ  
هَذِهِ الْحُبَّةَ فَقَالَ رَبَّتْ مَلُولٌ<sup>(٢)</sup> لَا يَسْتَطَاعُ مُرَاقَبَتُهُ إِلَيْهِ بِمِائَةِ  
ثَوْبٍ فَقَالَ فَاشَأْ<sup>(٣)</sup> أَبُو الْأَسْوَدِ يَقُولُ -

(١) في الأصل ما اليوم والصحيح مند للبرم يدل عليه السياق.

(٢) يروى بنوك بالعكاف و ملول باللام - وفيات الأعيان ص ٢٣١ ح ١ و  
تَرْجَمَةُ الْقِدِيلِيِّ.

(٣) في معجم الأدباء: لياقوت الرومي أن هذه القصة جرت لعبد الله بن زياد  
حيث قال: «أنا أبو الأسود دخل على عبيد الله بن زياد وعليه ثياب رثة فمسكه فلما  
جعدا من غير أن يعرض سؤال فخرج وهو يقول كذاك القبح» ص ٤٤ ح ٤.

كسائي<sup>(١)</sup> ولم استكسه<sup>(٢)</sup> فحمدته

أح لك يعطيك الحريل و ناصر<sup>(٣)</sup>

و ان<sup>(٤)</sup> أحق الساس ان كنت شاكرا<sup>(٥)</sup>

شكرك<sup>(٦)</sup> من اعطاك و العرص وافر

ترجمه الفتوى و في عقد العريد هذه للسور ن ان سره حيث قال دطر المدراس ان سره  
الى ان الاسود الفتوى و طه قيس مرعوع، الح ص ٦٣ ح ١ في الاحواد و في الاغانى  
حمل هذه للسور ن حارود العدى قال دهاهدى (المدر) له (الفتوى) ثانيا فقال  
او الاسود يمدحه كساك، الح ص ١٣٣ ح ١١ (مصر) في احاد الفتوى و في الوفيات  
هذه القصة حرت لميد الله ن ان نكرة ص ٢٣١ ح ١ (مصر) و عدى ما قال ان  
حَلَكَا و روى الدارقطى في هذا الكتاب هو الصحيح لآب الدارقطى رواه ناسد  
لأناس هـ

(١) في المعجم ص ٤ ح ٤ و الاغانى ص ١٣٣ ح ١١ و كساك، و في اس حلکان  
ص ٢٣١ ح ١ و عقد العريد ص ٦٣ ح ١ كسائي كما في الكتاب هـ

(٢) في العقد العريد و اس حلکان مكذ و في الاغانى و المعجم لم تستكه هـ

(٣) يروى موضع ناصر (مالون) باصر (ماليا) معى يعطف و يحو راجع  
معجم الادماء و اس حلکان و الاغانى في الصف المتقدمة هـ

(٤) في العقد العريد و الاغانى و الوفيات معكدا و في المعجم مرعوع  
و ان هـ هـ

(٥) و في الوفيات و العقد العريد ما في الكتاب و في المعجم مادحا و في  
الاغانى حامدا هـ

(٦) في العقد العريد و اس حلکان ششكرك و الاغانى معكك و في المعجم  
معكك هـ

حَدَّثَنَا الْقَاصِي الْحُسَيْن<sup>(١)</sup> بن اسمعيل ما عد الله بن أبي  
سعد قال حدثني أبو محمد ابراهيم بن اسحق بن ابراهيم الشَّهِيدِي قال  
سمعت أبي عن قُرَيْش بن آس قال وَجَّهَ محمد بن الْمُهَلَّب بن أبي  
صمرة إلى عُيَيْدِ اللَّهِ بن أبي مَكْرَةَ انه أَصَانَتِي<sup>(٢)</sup> عِلَّةً فوصف لي<sup>(٣)</sup>  
لن القر فاعتك إلى سَقَرَةٍ اشرب من لها قال فعت إليه سبع مائة  
سَقَرَةٍ و رعاتها<sup>(٤)</sup> و قال القرية التي كَانَتْ تَرْغَى فيها لك ۝

حَدَّثَنَا أبو عبد الله أحمد بن علي بن العلاء ما أبو الأشعث  
أحمد المِقْدَام ما محمد بن بكر ما هِشَام بن حَسَّان عن هِشَام بن  
عُرْوَةَ<sup>(٥)</sup> عن أبيه أن مُعْوِيَةَ<sup>(٦)</sup> بن أبي سُفْيَانَ بعث إلى عائشة  
مرة<sup>(٧)</sup> مائة ألف قال فَوَّاهِ ما آمَسْتُ<sup>(٨)</sup> من ذلك اليوم حتى

(١) ولد له ٢٣٥ هـ روى عنه النارطقي وكان فاضلاً صدوقاً مات ٣٢٢ هـ

في الزيج الاول - بلخيس الطلمات ص ١٢٨ (المحفوظ)

(٢) في الأصل عِلَّة و الصحيح عِلَّة ۝ (٣) في الأصل لين العر ۝

(٤) رعاتها ۝ (٥) في الأصل عروه ۝ (٦) في الأصل معويه ۝

(٧) في الأصل صيرة و الصحيح ۝ مره ۝ راسع الاتحاف ص ١٨١ ح ٨ ۝

(٨) في الأصل ۝ امست ۝ و الصحيح ۝ امست ۝ لان في فوات العلوب هو انه

ما مات الشمس من ذلك اليوم حتى مر بها اطر الاتحاف ص ١٨١ ح ٨ ۝



لو اخذت درهما بما قسمت فاشتريت به لهما فاكلت و اطعمتينا  
فالت لا تمنى<sup>(١)</sup> لو ذكرت ذاك او ذكرت لعلك<sup>(٢)</sup> .

حَدَّثَنَا الْقَاسِي حِينَ رَأَى اسْمَعِيلَ مَا أَحْمَدُ بْنُ مَسُورٍ تَابَ  
أَبُو الْعَمْرٍ هَاشِمُ بْنُ الْقَاسِمِ مَا عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ أَعْطَى ابْنُ  
جَعْفَرٍ عَدَّ اللَّهِ مِنْ عَمْرِو بْنِ عَشْرَةٍ<sup>(٣)</sup> آلَافٍ أَوْ أَلْفَ دِيَارٍ فَدَخَلَ  
عَدَّ اللَّهُ عَلَى صَعِيَّةٍ فَقَالَ لَهَا إِنَّهُ أَعْطَانِي ابْنُ جَعْفَرٍ مِائَةَ عَشْرَةِ آلَافٍ  
أَوْ أَلْفَ دِيَارٍ فَقَالَتْ يَا أَبَا عَدَّ الرَّحِمِ<sup>(٤)</sup> فَا تَنْظُرُ أَنْ تُنْقَضَ<sup>(٥)</sup>  
قَالَ فَهَلَا مَا هُوَ خَيْرٌ مِنْ ذَلِكَ هُوَ لَوْحَةٌ اللَّهُ قَالَ ابْنُ فُكَّانٍ يَحْبِلُ إِلَى  
أَنْ يَأْتِيَ عَمْرُكَانَ يَبْزِي قَوْلَ اللَّهِ عَزَّ وَجَلَّ لَنْ تَنَالُوا اللَّهَ حَرْجًا  
تُسَفِّقُوا مِمَّا تُحِبُّونَ .

حَدَّثَنَا عَدَّ اللَّهُ بْنُ أَبِي هَيْثَمٍ الطَّبِيعِيُّ مَا الْحَكَمُ بْنُ عَمْرِو بْنِ الْإِمَامِ  
نَا أَبُو مَسِيرٍ مَا اسْمَعِيلُ بْنُ عَدَّ الْعَرِيرِ قَالَ قَصَى مُعَاوِيَةَ عَنْ عَائِشَةَ  
مِائَةَ عَشْرِ أَلْفِ دِيَارٍ .

(١) في الأصل لا تمنى و ليس له معنى .

(٢) هكذا نقله صاحب الفتوح راجع الاعراب .

(٣) في الصحيح عشرة آلاف و الصحيح عشرة آلاف .

(٤) في الأصل لا تَنْظُرُ و الصحيح فا تنظر .

(٥) في الأصل ان ينقض و الصحيح ان تَنْقَضَ كما في المجد جمع انقضت الخاء .

و هي من المال ما اعد للتجارة .

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ عِيدُ اللَّهِ بْنُ عَبْدِ الصَّمَدِ بْنِ الْمُهْتَدَى

بِاللهِ أَمْلَأَهُ <sup>(١)</sup> وَحَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ الْمَصْرِيَّ  
أَمْلَأَهُ قَالَا مَا أَوْ رِيدَ عَبْدِ الرَّحْمَنِ بْنِ حَاسِمٍ الْمُرَادِيَّ مَا هُرُوبُ  
عَدِ اللَّهِ الرَّهْمَرِيِّ قَاصِي مَصْرَ سِتَّةَ سِتِّ وَعِشْرِينَ وَمِائَتَيْنِ قَالَ رَفَعَ  
الْوَاقِدِيُّ إِلَى الْمَامُونِ رَقْعَةً يَذْكُرُ فِيهَا عِلَّةَ الدِّينِ وَغَمَّهُ بِذَلِكَ وَقَالَ  
إِنَّ الْمُهْتَدَى وَقَلَّةَ صِرْهِ عَلَيْهِ فَوَقَعَ الْمَامُونُ عَلَى طَهْرِ رَقْعَتِهِ أَسْتَ  
رَحَلَ فِيكَ حَتَّابُ السَّحَابِ وَالْحَيَاءُ فَمَا السَّحَابُ هُوَ الَّذِي أَطْلَقَ  
مَا مَلَكَتْ وَقَالَ إِنَّ الْمُهْتَدَى أَطْلَقَ مَا فِي يَدَيْكَ وَآمَّا الْحَيَاءُ <sup>(٢)</sup>  
هُوَ الَّذِي مَتَعَكَ مِنْ تَسْلِيْعِي مَا أَسْتَ عَلَيْهِ وَقَدْ آمَرْنَا لَكَ  
بِكَدَا <sup>(٣)</sup> وَكَدَا فَإِنْ كَدَا <sup>(٤)</sup> أَصْنَأُ <sup>(٥)</sup> أَرَادَتْكَ مُرْدٌ <sup>(٦)</sup> فِي سَطِّ يَدِكَ

(١) فِي الْأَسَادِهَا بِمَحْوِيلٍ وَأَنْ لَمْ تَكُنْ فِي الْعُكْتَابِ ح. اِكْتَمَاءُ بِالْوَاوِ  
وَهَذَا يُسَمَّى رَأْوُ التَّحْوِيلِ مِنْ أَسَادٍ إِلَى أَسَادٍ آخَرَ - عَمِي عَلَى الْبَاطِنِ ص ٨٨ ح ١ (قَسْطُطِيَّة) °  
(٢) فِي الْأَحْيَاءِ كَمَا فِي الْعُكْتَابِ وَفِي رِوَايَةٍ وَالْحَبِّ حَمَلٌ عَلَى أَنْ ذَكَرْتُ لَهَا  
مِنْ دِيكَ - الْأَنْحَافُ ص ١٨٢ ح ٨ وَفِي الْمَعْمِ الْأَدَاءُ ص ٥٦ ح ٤ وَأَنَّ حَلْكَانَ  
ص ٥٦ ح ١ وَرَأْوُ الْحَانَ لِلْمَعْمِ ص ٣٢ ح ٢ وَالْحَيَاءُ حَمَلٌ أَنْ ذَكَرْتُ لَهَا مِنْ  
دِيكَ وَفِي الْمَعْمِ بَدَّ حَمَلٌ عَلَى °

(٣) فِي الْأَصْلِ كَدَا وَحَكْدَا وَفِي الْمَعْمِ وَرَأْوُ الْحَانَ وَأَنَّ حَلْكَانَ  
صَفَّ مَا سَأَلَتْ وَفِي الْأَحْيَاءِ ثَمَانَةُ أَلْفِ دَرَمٍ قَالَ فِي الْأَنْحَافِ وَهُوَ صَفَّ مَا سَأَلَ  
وَكَانَ دِيهِ حَبِيرٍ أَلْفِ دَرَمٍ رَاسِحَ الصَّفِّ الْمَذْكُورَةِ °

(٤) فِي الْأَحْيَاءِ فَإِنْ كُنْتَ قَدْ أَصْنَأْتَ - الْمَعْمِ وَأَنَّ حَلْكَانَ وَرَأْوُ الْحَانَ وَأَنَّ كَمَا لَمَاءُ  
(٥) فِي الْمَعْمِ وَأَنَّ حَلْكَانَ تُعْمِيكَ °

(٦) فِي الْأَصْلِ وَوُ الصَّيْحُ مُرْدٌ لَمَّْا فِي الْأَنْحَافِ وَالْمَعْمِ وَأَنَّ حَلْكَانَ هَذَا مُرْدٌ  
فِي سَطِّ يَدِكَ °

و ان كا<sup>(١)</sup> لم صب ارادتك فحايثك<sup>(٢)</sup> صك و قال المصري  
فاردد في سطر يدك فاب حرائث الله مفتوحة<sup>(٣)</sup> و قالوا جميعا  
و است<sup>(٤)</sup> حدثني و است<sup>(٥)</sup> على قضاء الرشيد عن محمد بن اسحق  
عن الزهري عن اس بن مالك ان رسول الله صلى الله عليه و سلم  
قال للبربر يا<sup>(٦)</sup> رير اب معاتيج الرق<sup>(٧)</sup> باراه العرش و قال  
المصري اب باب الرق مفتوح باراه العرش و قالوا جميعا يرل الله  
للعاد و قال المصري الى العاد ارراقهم على قدر مقامهم  
من قَلَّلَ قِلَلْ له و من كثر كثر<sup>(٨)</sup> له قال الواقدي و كت

(١) في الاحياء و ان لم اصك است و في رواية فان كما قسما عن طوع  
حائك - الاتعاف - اس حلكان - مرأه الحان - المعجم .

(٢) في الاصل لحايثك و الصحيح ما كنت راحع العك المذكرة .

(٣) في الاحياء و المعجم حده و يده بالخير مسوطة .

(٤) في الاصل . و ان كت حدثني . و في الاحياء و الاتعاف و المعجم و ان  
سلكان و المرأه . است حدثني . و هو صحيح .

(٥) في روايه حين كت - الاتعاف و المعجم .

(٦) في الاحياء ما رير اعلم . (٧) في الاحياء الارراق .

(٨) قال العراقي في تخرىج الاحياء من ٢١٥ ح ٢ (مصر) حديث اس بن رير  
اعلم ان معاتيج الارراق الحديث و في الاول قصه مع المأمون رواء الدارقطني مه  
(المستجاد) و في اساده الواهي عن محمد بن اسحق عن الزهري بالعدة و لا يصح  
فلت يصر الى اب الواقدي مع سبعة عه صمعه و حكته طائفة من المحدثين كان  
معي و ان ستم و القسبي و اس عدي و اس راهوه و الدارقطني و البخاري و احمد



أُنِسْتُ<sup>(١)</sup> هذا الحديث فكانت تُدَاكِرُهُ إِيَّايَ بِهِ أَعْجَبَ إِلَيَّ مِنَ الْجَائِزَةِ  
وَقَالَ الْمِصْرِيُّ فَكَانَتْ تُذَكِّرُهُ إِيَّايَ أَحَبَّ إِلَيَّ مِنْ حَازِنَتِهِ وَقَالَا جَمِيعًا.

قَالَ الْإِمَامُ أَحْمَدُ عَلَى وَفْقِ الْوَاقِدِيِّ وَحَافِظِ السَّعَادَةِ وَتَقْوَى الْوَاقِدِيِّ أَيْضًا  
وَرَوَّعَهُ أَنَّ سَيِّدَ النَّاسِ فِي عِيُونِ الْأَثَرِ قَالَ الْحَافِظُ الْهَرَوَرْدِيُّ الْوَاقِدِيُّ أَمِيرَ الْمُؤَسِّسِينَ فِي  
الْحَدِيثِ وَهُوَ أَيْ نَكْرُ الصَّاعِقَانِ أَنَّهُ قَالَ لَوْلَا الْوَاقِدِيُّ لَمَّا حَدَّثَ عَنْ أَرْضِهِ مِنَ الْأَنْعَمَةِ  
أَنْ أَيْ شَيْءٍ وَأَوْ عُبَيْدٍ وَأَحْسَهُ أَنَّهُ ذَكَرَ أَنَّ جَبْشَةَ وَرَحْلًا آخَرَ وَنَتْلُ عَنْهُ مِنْ فَتَالٍ  
أَمَّا أَسْأَلُ عَنْهُ وَهُوَ أَيْ يَحْيَى الزُّهْرِيُّ وَمُصَنِّفُ الزُّبَيْرِيِّ أَنَّهُ تَقَى مَامُونٌ وَهُوَ أَيْ  
سَلَامٌ تَقَى قَالَ الشَّعْرِيُّ مِنْ قَالَ أَنْ مَسَائِلَ مَالِكٍ وَهُوَ أَيْ دُبُّ نُوْحِدٍ عَنْهُ هُوَ أَوْثَقُ  
مِنَ الْوَاقِدِيِّ فَلَا تُصَدِّقُهُ وَكَانَ الْقُشَيْرِيُّ هُوَ أَحَبُّ إِلَيَّ مِنْ عَبْدِ الرَّزَّاقِ قَالَ أَنَّ سَدَّ النَّاسِ  
عَنْ قَتْلِ كَلَامِ الْحَارِثِيِّ وَالسَّائِيَّ وَبِحِرْمَانِ فَكَانَتْ سَعَةُ الْعِلْمِ مَطْعَةً لِكَثْرَةِ الْإِعْتِزَابِ  
وَكَثْرَةِ الْإِعْتِزَابِ مَطْعَةً لِهَيْمَةِ الْوَاقِدِيِّ عِزِّ مَدْمُوحٍ عَنْ سَعَةِ الْعِلْمِ فَكَثُرَتْ بَيْنَهُ عِرَائِهِ  
وَقَالَ مَاتُوا قَوْلَ الرَّبِّ أَمَّا الْوَاقِدِيُّ فِي أَحْزَانِ النَّاسِ وَالسَّيْرِ وَالْفَقْرِ وَنَاثِرِ الْقُصُوفِ هُوَ  
تَقَى بِأَحْمَادٍ رَاحِعٍ سَمَايَةٍ ص ٣٦٥ ح ١ (هَد) مِيرَانِ الْإِعْتِدَالِ ص ٢ ح ٢ مَعْجَمُ الْأَدَا  
ص ٥٦ ح ٢ الْإِعْتِزَابِ ص ١٨٢ ح ٨ أَيْ حَلَّكَانِ ص ٥٠٦ ح ١ وَفِي إِسْبَادِ هَذَا الْحَدِيثِ  
أَيْضًا مُحَمَّدٌ بْنُ أَحْمَدَ يُدَلِّسُ وَرَوَاهُ مِمَّا فَاكُنَ فِي رَوَايَاتِهِ كَمَا أَنَّكَ تَلِيسُ بِمَقُولِ عَبْدِ  
أَهْلِ الْقَدِّ وَقَدْ رَوَاهُ الدَّارِقُطِيُّ أَيْضًا فِي الْأَرَادِ لُحْطِ ابْنِ مَعَانِيحِ الرُّزْقِ مُتَوَسِّعَةً عَنْ  
الْعَرْشِ فَيَرْوِي أَنَّ تَعَالَى عَلَى النَّاسِ أَرْوَاهُمْ عَلَى هَدْيِهِمْ مِنْ كَثَرِ لَهُ كَثَرُ لَهُ وَمِنْ  
قُلْ قُلْ لَهُ وَفِيهِ أَيْضًا عَنْ الرَّحْمَنِ بْنِ حَاتِمِ الْمُرَادِيِّ قَالَ الْإِمَامُ صَبِغٌ وَقَدْ رَوَاهُ  
كَذَلِكَ أَنَّ تَجَارِدَ وَرَوَى أَنَّ عَدِيَّ فِي الْكَامِلِ وَأَوْ نَعِيمٌ فِي الْخَلِيقَةِ كِلَاهُمَا مِنْ طَرِيقٍ عَلَى بِنِ  
شَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ نَكْرِ قَالَتْ قَالَ الزُّبَيْرِيُّ بْنُ الْعَوَّامِ مَرَّتٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
حَامَتِي يَدُهُ فَاتَّصَلَ إِلَيْهِ فَقَالَ يَا زُبَيْرُ ابْنُ أَبِي الْقُرَيْشِ مَعْتَرِجٌ مِنْ لَدُنِ الْعَرْشِ لَعَنَ وَكَانَ  
أَوْرَدَهُ أَنَّ الْمُجَوِّدِيَّ فِي الْمَوْصُوعَاتِ وَقَالَ أَنَّ هَدْيَهُ يَرْوِي الْمَوْصُوعَاتِ عَلَى الْأَتْمَاتِ وَأَنَّهُ  
حَلَّ ذَلِكَ السُّبُوطِيَّ فِيهِ يَحْصُرُ الْمَوْصُوعَاتِ - لِلْأَلِّ الْمَوْصُوعَةِ ص ٣٨ ح ٢ (مِصْر) الْإِعْتِزَابِ  
ص ١٨٢ - ٢ (مِصْر) ٥

(١) وَفِي الْمَعْجَمِ ص ٥٥ ح ٢ سِتِّ ٥

قال فُروى عن عبد الله القاضي ما عني أنَّ الحائرة كانت مائة ألف و كان  
 ذكرُ هذا الحديثِ أعجَبَ إلى الواقدي منها و قال المصري من  
 مائة ألف .

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ الْقَسَمَةِ نَشَارُ الْإِسْطَرِي النُّعَوِيُّ مَا  
 أَبِي مَا أَبُو عَكْرَمَةَ الصَّبِيِّ مَا سَلِيمُ بْنُ أَبِي شَيْخٍ مَا أَبُو عَبْدِ اللَّهِ الْوَاقِدِيُّ  
 الْقَاضِي قَالَ أَصْعَتُ مَرَّةً مِنَ الْمَرَارِ وَ أَمَا مَعَ يَحْيَى بْنُ حُلْدِ بْنِ الرَّمَكِيِّ  
 وَ حَضَرَ عِيدَ لِحْدَانِي الْحَارِيَةِ فَقَالَ قَدْ حَصَرَ الْعَبْدُ وَ لَيْسَ عِدْمَا  
 مِنْ آلِهِ فَكُنْتُ<sup>(١)</sup> إِلَى صَدِيقٍ لِي مِنَ التُّجَّارِ فَرَفَعَهُ حَاجَتِي إِلَى  
 الْقِرْصِ فَدَمَعْتُ إِلَى كَيْسَا مَحْتَوَا بِهِ أَلْفٌ وَ مِائَتَا دِرْهَمٍ فَاحْدَثَهُ  
 وَ أَصْرَفْتُ إِلَى مَرْيَلٍ فَأَسْتَقَرَّرَهُ فِيهِ حَتَّى حَادَى صَدِيقِي لِي هَاشِمِيُّ  
 فَشَكَى إِلَيَّ تَأَخَّرَ عَلَيْهِ وَ حَاجَتُهُ إِلَى الْقِرْصِ فَدَخَلْتُ إِلَى رُوحِي  
 فَخَبَرْتَهَا فَقَالَتْ عَلَى أَيِّ شَيْءٍ عَرِمْتَ قُلْتُ عَلَى أَنَّ أُقَاتِمَهُ الْكَيْسَ  
 قَالَتْ مَا صَعْتُ شَيْئًا أَتَيْتُ رَحْلًا سُوقَةَ مَاعِطَاكَ الْفَأُ وَ مِائَتِي دِرْهَمٍ  
 وَ حَادَكَ وَجِلَ لَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ مِائَةَ

(١) في الأصل يماض و في الإصحاح من ١٨٣ ح ٨ و المعجم من معجم ح  
 و ابن حبان (ص ١٦٦ ح ١) . فكت . .

تُخْطِيه صَفَ مَا اعطاك السُّوقَ مَا هَذَا شَيْئًا اَعْطَاهُ الْكَيْسَ كُلَّهُ  
فاحترحت الكيس كله فدفعته اليه و مضى صديقى التاجر الى الهاشمي  
وكان له صديقا فساله القرص فاحرج الهاشمي اليه الكيس فلما  
راى حاتمَ عمره و اصرف الى فاحرج<sup>(١)</sup> بالامر و جاء<sup>(٢)</sup> رسول  
يحيى بن خالد يقول انما تأخر رسولى عنك لثغلى محاسن<sup>(٣)</sup>  
امير المؤمنين فركت اليه و احترته حر الكيس فقال يا علام هات  
تلك الدماير فاجاب بعشرة آلاف دينار فقال حد الى دينار لك  
و<sup>(٤)</sup> العين لصديقك التاجر و العين للهاشمي و اربعة آلاف لروحك هـ

حَدَّثَنَا ابو بكر بن محمد بن القاسم بن نشار نا ابى نا  
ابو عكرمة الصبي نا يحيى بن محمد العبري قال<sup>(٥)</sup> الواقدي **ص**كت

(١) في الاصل لخرى هـ

(٢) في الاتحاف ص ١٨٣ ح ٨ ( مصر ) و ابن حلكان ص ٥٠٦ ح ١ ( مصر )  
و معجم الادباء ص ٥٧ ح ٧ و امرأة الحنان ص ٢٨ ح ٢ ( حيدر آباد ) هـ بنى الخبر الى  
المامون مدعى فشرحت له الخبر فامر لها بسعة آلاف دينار لكل واحد الف دينار و للراءة  
الف دينار ، لكن بين رواية هذه العتبت و ما في الكتاب اختلاف يسير في التقديم  
و التأخير و الزيادة و القصاص لعل لفظ المصنف موافق لما في تاريخ بغداد للعلامة قال  
الباقى و ابن حلكان يميل على هذه الحكاية و قد ذكر الخطيب في تاريخ بغداد هذه الحكاية  
و بينها و بين ما ذكرناه فيها اختلاف يسير هـ

(٣) في الاصل لمحاسن هـ (٢) في الاصل و الجبر هـ

(٤) في الاصل هـ و قال ، و الصحيح مير و او - في ابن حلكان ص ٢٣٢ ح ٢

( مصر ) اهـ ( الواقدي ) قال هـ

حَاطًا<sup>(١)</sup> بالمدينة في يدي مائة ألف درهم<sup>(٢)</sup> للناس أُصَارِبُ بها  
 قتلتم الدراهم فشجعتُ الى العراق فقصدت يحيى بن خالد  
 غلست في دهميره و آست الخدم و الحجاب و سألتهم ان  
 يُوصِلوني اليه فقالوا اذا قدم الطعام اليه لم يحجب عنه احد  
 و نحن نُدْحِكُ اليه ذلك الوقت فلما حصر<sup>(٣)</sup> وقت طعامه  
 ادخلوني فاحسبوني معه على المائدة فسألى من است و ما قَصَّصْتُكَ  
 فاحمرته فلما رُفِعَ الطعام و عَسَلْنَا ايدينا دبوْتُ اليه لِأَقْلِلَ رَأْسَهُ  
 فاشْتَارَ<sup>(٤)</sup> من ذلك فلما صِرْتُ إِلَى الموضع الذى يركب منه لِحَقَقِي  
 حادِمَ معه كَبِيرٌ فِيهِ أَلْفُ دِينَارٍ فَقَالَ آلَتَوْرِيئُ يقرء عليك السَّلَامُ  
<sup>(٥)</sup> و يقول لك استعِزْ على امرك و عُذَّ اليَا في عِدٍ فاصرفتُ

(١) في اس حكايات حاطا من ٢٢٣ ح ٢ (مصر) و الصحيح ما في الكتاب

حاطا اى مانع الحطة و الا فالحاط لا ناسه المصاره .

(٢) في الاصل وهم للناس اعطى اس حَلَكَا .

(٣) في اصل حصر موت طعامه و في اس حكايات فلما حصر طعامه سير رماه .

لعل وقت .

(٤) في الاصل فاشتا و الصحيح فاشْتَارَ - اس حكايات من ٢٢٣ ح ٢ (مصر)

و كما في القرآن في سورة الزمر اذا ذكر الله وحده اشجارت طوب الذين لا يؤمنون  
 بالآخرة اى نفرت و انصرفت على هذا يكون معنى قوله فاشتا من ذلك سر و انص

(٥) في الاصل يقول و الصحيح قول راجع اس حكايات .

وَعُدْتُ فِي الْيَوْمِ الثَّانِي خَلَيْتُ مَعَهُ عَلَى الْمَائِدَةِ وَأَنْشَأَ يَسْأَلُنِي كَمَا  
سَأَلَنِي فِي الْيَوْمِ الْأَوَّلِ فَلَمَّا رَمَعَ الطَّعَامَ دَبْتُ مِنْهُ لَأَقْبِلَ رَأْسَهُ فَأَشْتَارُ  
مِنْهُ فَلَمَّا حَضَرْتُ إِلَى الْمَوْضِعِ الَّذِي يَرْكَبُ مِنْهُ لِحَقِّي خَادِمٌ مَعَهُ كَيْسٌ  
فِيهِ الْفِ دِيَارٍ فَقَالَ الْوَرِيرُ يقرأ عَلَيْكَ السَّلَامُ وَيَقُولُ اسْتَعِنْ هَذَا عَلَى  
امْرَأَتِكَ وَعُدَّ الْبَا فِي عَدِّي وَانْصَرَفْتُ وَعُدْتُ فِي الْيَوْمِ الثَّالِثِ فَأُعْطِيتُ  
مِثْلَ مَا أُعْطِيتُ<sup>(١)</sup> فِي الْيَوْمِ الْأَوَّلِ وَالثَّانِي فَلَمَّا كَانَ فِي الْيَوْمِ الرَّابِعِ  
أُعْطِيتُ الْكَيْسَ كَمَا أُعْطِيتُهُ قَلَّ ذَلِكَ فَتَرَكْنِي بِذَلِكَ أَقْبَلَ رَأْسَهُ  
وَقَالَ إِنَّمَا مَسَعْتُكَ ذَلِكَ لِأَنَّهُ لَمْ يَكُنْ وَصَلَ إِلَيْكَ مِنْ مَعْرُوفِي  
مَا يَوْحِي هَذَا فَالْآنَ قَدْ لَحِقْتُكَ بِمَعْرِفَةِ الْمَعْمُومِ يَا عَلَامَ أَنْعِهِ  
الِدَارِ الْعَلَايَةِ يَا عَلَامَ<sup>(٢)</sup> أَنْعِهِ مَا فِي الْفِ دَرَمٍ يَقْضِي ذِيهِ بِمِائَةِ الْفِ  
وَيُصْلِحُ شَاهِدَهُ مِائَةِ الْفِ مِمَّ قَالَ لِي أَلْزَمْنِي وَكُنْ فِي دَارِي فَقُلْتُ  
أَعَزَّ اللَّهُ الْوَرِيرَ لَوْ<sup>(٣)</sup> أَذِنْتَ لِي بِالْشُحُوصِ إِلَى الْمَدِينَةِ لَأَقْضَى النَّاسَ  
أَمْوَالَهُمْ مِمَّ أَعُودَ إِلَى حَضْرَتِكَ كَأَنَّكَ دَاكُ ارْفَقِ<sup>(٤)</sup> فِي فَقَالَ

(١) فِي الْأَصْلِ مَا يَأْسُ وَ فِي اسْ حَلْكَانَ أُعْطِيتُ .

(٢) فِي اسْ حَلْكَانَ مَا رِيَادَةٌ . يَا عَلَامَ أَمْرٌ لَهُ الْعَرْشُ الْعَلَايَ .

(٣) فِي الْأَصْلِ لَوَادَتٌ وَ فِي اسْ حَلْكَانَ أَدَبْتُ ص ٢٣٥ ح ٢ (مصر) .

(٤) فِي الْأَصْلِ ارْفَقِي رَاسِي اسْ حَلْكَانَ .

قد صلت و آمر تحويرى شحنت الى المدينة فقضيت دىي مم  
رحمت اليه فلم ازل فى حاجته<sup>(١)</sup> .

حَدَّثَنَا ابو بكر بن الامارى ما ابو عكرمة الصمى قال قَدِمَ  
اراهيمُ الامامُ المدينةَ فأتاه قوم<sup>(٢)</sup> يُكَلِّمُونَهُ فى حَمَالَةٍ<sup>(٣)</sup> فاجابهم  
فقال له رجل من الابرار انت والله كما قال الاعشى - . بيت .

ترى<sup>(٤)</sup> الحل<sup>(٥)</sup> مُرّاً و العطاءَ كما بما

تَلْدُهُ عدا من الماء باردا

و اَحْمَمَ من قَيْسٍ و اَمْعَى من الذى

بلى الخيل من حمان<sup>(٦)</sup> اصَحَّ حاردا<sup>(٧)</sup>

(١) هذه الحكاية فى ابن حنبل من ٢٣٢ - ٥ ح ٢ (مصر) و تلويح الخطيب

البيضاوى من ٣٣٥ ح ١٢ .

(٢) و فى تهذيب تاريخ ابن عساکر من ٢٩٠ ح ٢ ط روضة الشام

سنة ١٣٣٠ و كلموه .

(٣) و فى تهذيب ابن عساکر رواية لهم .

(٤) و فى تهذيب ابن عساکر يرى .

(٥) و فى تهذيب ابن عساکر شرا .

(٦) و فى تهذيب ابن عساکر بَلْدُهُ .

(٧) فى الاصل يابس راحع يهدب ابن عساکر .

(٨) فى الاصل قس و الصمغ فس انظر يهدب ابن عساکر .

(٩) فى الاصل حاد و الصمغ حاد راحع يهدب ابن عساکر .

(١٠) فى الاصل جاردا و الصمغ جاردا راحع يهدب ابن عساکر .

(۱) قال ابراهيم الامام يا احبا الالهة انما لا تقدر على غير ربي

ثم تمثل بقول ليد -

و بو الباب لا ياتون لا . و على السهم حقت نعم<sup>(۲)</sup>  
رست احلامهم احصاهم . و كذاك الدين رين للكرم

حدثنا ابو اسحق ابراهيم بن حماد بن اسحق قال ما ابو محمد  
عد الله بن ابى سعد ما اسحق بن ابى حبيب العفيلى حدثنى سعيد بن  
سلم ان القرارى محمد<sup>(۳)</sup> بن ابراهيم صاحب<sup>(۴)</sup> قصيدة الحوم وخته يحيى  
ابن خالد و كتب له الى عمرو بن عبلان و هو على مصر ليقصي  
عه دماحه فلما ورد عليه اشترى له<sup>(۵)</sup> كان القوم ستين الف حمل  
فاعها ربح ديار فى كل حمل فانه بالمال ثم دفع اليه عشرة آلاف  
ديار نكرمة لاني على فاصرف بسعين الف ديار .

(۱) فى الاصل : من ابراهيم . راجع تهذيب ابن عساكر .

(۲) فى الاصل سر و الصبح ثم راجع تهذيب ابن عساكر .

(۳) هو محمد بن ابراهيم بن حبيب ابو عبد الله القرارى و كان عالما بالحوم

و له فيها قصيدة قال يحيى الرمكى ارساة لم يدرك مثلهم فى موبهم الخليل بن احمد

و ابن مقفع و ابو حنيفة و القرارى - بنية الوعاة من ۳ (مصر) ارشاد الاربع من ۳۸

ح ۶ (مصر) .

(۴) هى قصيدة مشهورة تقوم مقام ريمحات المنحني اولها -

المحمد لله الملى الاعظم . دى الفصل و الحمد للكرم الاكرم

الواحد الفرد الخواص المم

راجع سجع الادبا . من ۳۸ ح ۶ (مصر) .

(۵) فى الاصل كان و الصبح كان - طلة او سقفة كذا فى المحدث .

حَدَّثَنَا اِبْرَاهِيمُ بْنُ حَمَادٍ قَالَ مَا عَدَّ اللَّهُ<sup>(١)</sup> مِنْ اَنْى سَعْدٍ قَالَ  
 حَدَّثَنِى مُحَمَّدٌ بْنُ اَحْمَدَ بْنِ الْمُرْكُ الْعَدِىُّ قَالَ حَدَّثَنِى عَدَّ اللَّهُ مِنْ عَلَى اَبُو مُحَمَّدٍ  
 قَالَ لَمَّا عُصِبَ<sup>(٢)</sup> عَلَى الرَّامِكَةِ اَصِيبَ فِى حِرَاةِ الْحَمَرِ مِنْ يَحْيَى فِى حِرَّةِ  
 الْفِى دِيَارِ فِى كُلِّ دِيَارٍ مِائَةَ دِيَارٍ عَلَى اَحَدٍ حَاضِى كُلِّ دِيَارٍ مِائَةَ  
 وَ اَصْرٍ مِنْ صَرَبِ دَارِ الْمَلِكِ كَيْ يُلَوِّحَ عَلَى وَجْهِهِ حَمَرٌ<sup>(٣)</sup>  
<sup>(٤)</sup> يَرِيدُ عَلَى مِائَةِ وَاحِدًا . مَتَى<sup>(٥)</sup> تُعْطَى مُعْسِرًا يَوْسَرَ<sup>(٦)</sup>

حَدَّثَنَا اِبْرَاهِيمُ بْنُ حَمَادٍ مَا عَدَّ اللَّهُ مِنْ اَنْى سَعْدٍ قَالَ<sup>(٧)</sup>

(١) فِى الْاَصْلِ عَدَّ اللَّهُ اَنْى سَعْدٍ وَ الصَّحِيحُ عَدَّ اللَّهُ مِنْ اَنْى سَعْدٍ كَمَا مَرَى الْاَسَادُ  
 السَّاقِ وَ بَابِ فِى الْاَسَادِ مِنْهُ رَاجِعٌ بَارِخٌ مِدَادٌ لِحَصْبِ الْعِدَادِ ص ١٥٦ ح ٤ ط مِصْر  
 سَه ١٩٣١ م .

(٢) فِى الْاَصْلِ عَصِبَ وَ الصَّحِيحُ عَصِبَ رَاجِعٌ مِصْرٌ بَارِخٌ مِدَادٌ لَاقِ السَّاقِ  
 مِصْرُودٌ مِنْ مُحَمَّدٍ بْنُ اَحْمَدَ بْنِ حَامِدِ الْحَارِىِّ ص ٣ ح ١ (مَحْطُوطٌ) وَ بَارِخٌ الْحَطَبِ  
 الْعِدَادِ ص ١٥٦ ح ٤ ط مِصْر سَه ١٩٣١ م .

(٣) فِى الْاَصْلِ نَاصٍ وَ فِى مِصْرٍ بَارِخٌ مِدَادٌ لَاقِ السَّاقِ الْحَمَرِ، ص ٣ ح ١ (مَحْطُوطٌ)  
 وَ الصَّحِيحُ حَمَرٌ، كَمَا بَابِ وَ اَمَّا بَارِخٌ مِدَادٌ لِحَطَبِ ص ١٥٦ ح ٤ ط مِصْر سَه ١٩٣١ م .  
 (٤) فِى الْاَصْلِ رَدٌّ، وَ الصَّحِيحُ يَرِيدُ - بَارِخٌ مِدَادٌ ص ١٥٦ ح ٤ وَ مِصْرُودٌ  
 بَارِخٌ مِدَادٌ ص ٣ ح ١ (مَحْطُوطٌ)

(٥) فِى الْاَصْلِ سَطَةٌ وَ الصَّحِيحُ سَطَةٌ - بَارِخٌ مِدَادٌ ص ١٥٦ ح ٤ وَ مِصْرُودٌ تَارِخٌ  
 مِدَادٌ ص ٣٠ ح ١ (مَحْطُوطٌ) .

(٦) فِى الْاَصْلِ يَاسٍ رَاجِعٌ بَارِخٌ مِدَادٌ ص ١٥٦ ح ٤ وَ مِصْرُودٌ بَارِخٌ مِدَادٌ  
 ص ٣٠ ح ١ (مَحْطُوطٌ)

(٧) فِى الْاَصْلِ طَالَتْ وَ الصَّحِيحُ طَالَتْ وَ رَوَاهُ الْحَطَبِ الْعِدَادِ فِى بَارِخِهِ هَذَا  
 الْاَسَادُ لِدَارِقُطْنِىِّ وَ لَسَ فِى لَفْظِهِ طَالَتْ ص ١٥٦ ح ٤ وَ هُوَ اَيْضًا صَحِيحٌ لَدُنْ قُلُوبِ حَدِثِ  
 وَ مِصْرُودٌ، طَالَتْ .



حدثني مثنى بن محمد المَدَجِسِي نَا<sup>(١)</sup> ابو عبد الرحمن مودب محمد<sup>(٢)</sup>  
ابن عمران بن يحيى بن خالد قال امر جعفر بن<sup>(٣)</sup> يحيى ان  
تضرب<sup>(٤)</sup> له دباير في كل ديار ثلثائه مثقال و تصور<sup>(٥)</sup> عليها  
صورة وجهه حضرت فلع العتاهية فاحد طلقا فوضع عليه بعض  
الالطاف فوحته<sup>(٦)</sup> به الى جعفر و كتب اليه رقعة في آخرها -

و اصبر<sup>(٧)</sup> من ضرب دار الملو \* كِ بلوح على وجهه جعفر  
ثلث<sup>(٨)</sup> مئين يَكُن وره \* متى يلقه معسر يوسر<sup>(٩)</sup>

(١) في تاريخ سدادى حدثني من ١٥٦ ح ٤ \*

(٢) في الاصل محمد بن محمد عمرا ب و الصحيح محمد بن عمرا ب - تاريخ سداد

من ١٥٦ ح ٤ \*

(٣) في تاريخ سداد من ١٥٦ يحيى بن خالد \*

(٤) في تاريخ سداد من ١٥٦ ح ٤ من دون لفظة \* له ، \*

(٥) في تاريخ الخطب من ١٥٦ و في مختصر تاريخ سداد من ٣٠ (مخطوط)

يصور \*

(٦) في تاريخ سداد من ١٥٦ و في مختصر تاريخ سداد من ٣٠ (المخطوط) وجه

و في الكتاب من دون لفظة \* ، \*

(٧) في تاريخ سداد من ١٥٦ اصبر كما في الكتاب و في مختصر تاريخ سداد

من ٣٠ ح ١ (مخطوط) اصبر \*

(٨) في الاصل مئين و الصحيح مئين راح مختصر تاريخ سداد من ٣٠ ح ١

(مخطوط) و تاريخ سداد من ١٥٦ ح ٤ \*

(٩) في الاصل يسير و الصحيح يوسر راح تاريخ سداد من ١٥٦ ح ٤ (مصري)

و مختصر تاريخ سداد من ٣٠ ح ١ (مخطوط) \*

فامر بقص ما على الطلق و صَيَّرَ عليه ديارا من تلك الدناير  
و رَدَّه اليه .

حَدَّثَنَا القَاصِيُ ابو عبد الله الحسين بن اسمعيل قال ما عد الله  
ان ابي سعد قال حدثني عبد الله بن الحرث المروزي قال اخبرني هاشم  
ابن ماحور قال<sup>(١)</sup> مرَّ الفصل بن يحيى بن خالد بن تَرْمَكْ بعمره  
ان حيل التميمي بلح و عمرو في مِصره يطعم<sup>(٢)</sup> الناس فلم يقف  
الفصل و<sup>(٣)</sup> لم يُسَلِّمْ عليه فوجد عمرو في نفسه فلما<sup>(٤)</sup> رل الفضل قال  
<sup>(٥)</sup> يتي لي ان يعين عمرا على مروَّته فحث اليه مالف الف<sup>(٦)</sup> .

- (١) في الاصل من و الصحيح مرَّ راجع تاريخ بغداد من ٣٣٥ ح ١٢ و مختصر  
تاريخ بغداد لابي اليمن من ١٢٨ ح ٢ (مخطوط) .
- (٢) و في مختصر تاريخ بغداد لابي اليمن . و الناس . زيادة واو و هو غلط  
راجع تاريخ الخطيب من ٣٣٦ ح ١٢ .
- (٣) في الاصل يابن راجع مختصر تاريخ بغداد لابي اليمن من ١٢٨ ح ٢  
(مخطوط) و تاريخ بغداد للخطيب من ٣٣٦ ح ١٢ .
- (٤) في الاصل تزل راجع تاريخ بغداد من ٣٣٦ ح ١٣ و مختصر تاريخ بغداد  
لابي اليمن من ١٢٨ ح ٢ (مخطوط) .
- (٥) في الاصل يابن راجع تاريخ بغداد من ٣٣٦ ح ١٢ و مختصر تاريخ بغداد  
لابي اليمن من ١٢٨ ح ٢ مهابا . قال يسي لا . .
- (٦) في تاريخ بغداد من ٣٣٦ ح ٢ و مختصر تاريخ بغداد لابي اليمن من ١٢٨  
ح ٢ زيادة . ورم . .

حَدَّثَنَا الْقَاسِمُ الْحُسَيْنِيُّ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ س (١) إِلَى سَعْدٍ  
 قَالَ حَدَّثَنِي مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ سَاطَهْمَانَ حَدَّثَنِي (٢) إِلَى قَالَ كَانَ أَبُو عُلْقَمَةَ  
 (٣) التَّقِيُّ صَاحِبُ الْعَرَبِ عَدَّ حُمْرَ سَاطَهْمَانَ فِي مَعْصِ لِيَالِهِ الَّتِي  
 يَسْرُ (٤) فِيهَا فَأَقْلَتِ حُمْسَةً إِلَى أَبِي عُلْقَمَةَ فَقَالَ أَلَيْسَ يُقَالُ إِنَّ  
 الْحُمْسَةَ إِذَا أَقْلَتِ إِلَى رَجُلٍ أَصَابَ حَيْرًا قَالُوا بَلَى قَالَ حُمْرَ سَاطَهْمَانَ  
 يَحْيَى يَا عَلَامَ اعْطِهِ أَلْفَ دِيَارٍ قَالَ فَحَوَّاهَا عَنْهُ فَعَادَتْ إِلَيْهِ فَقَالَ  
 يَا عَلَامَ اعْطِهِ أَلْفَ دِيَارٍ فَأَعْطَاهُ إِلَى دِيَارٍ قَالَ وَاشْدُدْ حُمْرًا مَرْتَبَةً  
 إِنَّ أَبِي حُمْسَةً (٥) الْمَعْنَى سَاطَهْمَانَ الَّتِي يَقُولُ فِيهَا .  
 كَانَ الشَّمْسُ أَصِيبَ يَوْمَ مَعْنَى . مِنْ الْأَطْلَامِ مِلَّةً حَلَالًا  
 (٦) فَاسْتَحَادَهَا حُمْرَ هَوْبٍ لَهُ عَشْرَةُ آلَافٍ دِرْهَمٍ .

(١) فِي الْأَصْلِ عَدَّ اللَّهُ سَاطَهْمَانَ وَالصَّحِيحُ عَدَّ أَقْهَ سَاطَهْمَانَ كَمَا مَرَّ وَبَاقِي -  
 تَارِيخُ مَعْدَادٍ ص ٣٣٦ ح ١٢ .

(٢) فِي الْأَصْلِ إِلَى رَاحِجٍ مَعْدَادٍ ص ١٥٣ ح ٤ .

(٣) فِي الْأَصْلِ التَّقِيُّ وَالصَّحِيحُ التَّقِيُّ رَاحِجٍ مَعْدَادٍ ص ١٥٣ ح ٤ وَبِخَصَرٍ  
 تَارِيخُ مَعْدَادٍ لَا إِلَيْهِ ص ٣٩ ح ١ (مَحْطُوطٌ) وَابْنُ حُلَكَانَ ص ١١٠ ح ١ (مَعْرُوفٌ) .

(٤) فِي الْأَصْلِ يَسْرُ رَاحِجٍ الصَّحْفِ الْمَذْكُورَةِ .

(٥) فِي الْأَصْلِ لَمْ يَسْرُ رَاحِجٍ الصَّحْفِ الْمَذْكُورَةِ .

(٦) فِي الْأَصْلِ فَاسْتَحَادَهَا رَاحِجٍ الصَّحْفِ الْمَذْكُورَةِ .

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ مِنْ أَبِي سَعْدٍ قَالَ حَدَّثَنِي

أَحْمَدُ بْنُ الْقَاسِمِ الْعَلِّيُّ قَالَ حَدَّثَنِي أَبِي قَالَ قَالَ لِي مَرْوَانُ ابْنُ أَبِي

حَصَّةٍ قَالَ حَرَحْتُ إِلَى مَعْنٍ مِنْ رَائِدَةٍ وَاشْدَتْهُ -

هَاجَتْ هَوَاكَ تَوَاكَرَ الْأَطْعَامُ • يَوْمَ اللَّوَى فَطَلَّتْ <sup>(١)</sup> كَالْخَيْرَانِ

فَلَمَّا صِرْتُ إِلَى قَوْلِي -

لَوْلَا رِحَاؤُكَ مَا تَحَطَّطَ مَا قَبِي

أَرْضِ <sup>(٢)</sup> الدَّيْلُ وَلَا قُرَى نَخْرَانِ <sup>(٣)</sup>

قَالَ صَدَقْتَ وَ اللَّهُ فَلَمَّا بَلَغْتَ إِلَى قَوْلِي -

مَطَرٌ <sup>(٤)</sup> أَبُوكَ أَبُو الْعَوَارِسِ وَ الَّذِي

بِالْجَيْلِ <sup>(٥)</sup> حَارَ <sup>(٦)</sup> مَحَاشِ الْعَمَارِ

قَالَ لِي وَ آتَى وَقَعَ إِلَيْكَ هَذَا الْيَوْمَ فَهَلْتَ أَصْلَحَ اللَّهُ الْأَمِيرَ لَهُوَ أَشْهَرُ

(١) فِي الْأَصْلِ يَأْسُ لَعْلُهُ مَا سَوَدَتْ •

(٢) فِي الْأَصْلِ أَرْضُ الرِّيلِ وَ أَطْلَهُ أَرْضُ الدَّيْلِ وَ هُوَ مَوْضِعٌ يُتَأَخَّمُ أَهْرَاصُ

السَّامَةِ كَمَا فِي مَعْجَمِ الْفُحْشِ •

(٣) فِي الْأَصْلِ وَ مَعْنَى وَ لَمَّا الْعَصِيحُ مَحْرَانُ وَ أَفْهَ أَغْلَمَ •

(٤) مَطَرٌ هُوَ مِنْ أَحْدَادِ مَنْ فَاةِ ابْنِ رَائِدَةٍ مِنْ عَدِيقَةٍ مِنْ رَائِدَةٍ مِنْ مَطَرِ

ابْنِ شَرْكَ مِنْ عَمْرِو بْنِ مَطَرٍ •

(٥) فِي الْأَصْلِ حَارَ وَ آرَاهُ حَارَ •

(٦) فِي الْأَصْلِ هَمَّاسٌ وَ آرَاهُ هَمَّاسٌ •

من كذا <sup>(١)</sup> لشيء ذكره قال فسر ذلك قال و انشدته قصيدتي  
الى اقول فيها -

مسحت ربيعة وجه من ساقا

لما <sup>(٢)</sup> حرى و حرى ذوو الاحساب

قال فاعجب به و اقل يقول لى فى كل ايام اذا دخلت عليه  
يا مروان قم فامسح فانشدته هذا الشعر .

حدثنا القاسمى حسين بن اسمعيل ما عدا الله بن ابي سعد

حدثني محمد بن عبد الله بن طهمان حدثني ابو الخطاب الآردى <sup>(٣)</sup>

قال كان مسلم بن الوليد الانصارى و الفصل بن سهل <sup>(٤)</sup> متجاورين

فى قطرة بردا و كانا صديقين فلما ولى الفصل الولاية سمر و خرج

اليه مسلم فقال له ا لست الذى تقول <sup>(٥)</sup> -

فاجر <sup>(٦)</sup> مع الدهر الى غاية . يرعى فيها حالك الحال

(١) فى الاصل . الله . و السياق يستلزم لى . و الله اعلم .

(٢) فى الاصل حرا و حرا و الصحيح حرى و حرى و الله اعلم .

(٣) فى الاصل الآردى راجع تاريخ الخليل ص ٣٣ ح ١٢ .

(٤) فى الاصل متجاورين راجع الكتاب المذكور و الصفحة المذكورة .

(٥) فى الصفحة المذكورة الخليل . يقول . .

(٦) فى الاصل ما ياص - تاريخ حداد ص ٣٣١ ح ١٢ .

(١) قال (٢) فقال له الفصل (٣) فقد (٤) صرنا الى الحال التي اجريت اليه (٥)  
فامر له ثلثين الف (٦) درهم .

حَدَّثَنَا الْقَاسِي حَسَنُ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ مِنْ أُنَى سَعْدٍ  
مَا عَدَّ اللَّهُ مِنَ الْحُسَيْنِ بْنِ رَيْعٍ حَدَّثَنِي (١) الْهَيْثَمُ بْنُ عَدِي قَالَ لَمَّا عَزَلَ  
الْعَمَاءُ بْنُ شِيرٍ عَنِ الْكُوفَةِ وَوَلَّاهُ مَعْوِيَةَ حَصَّ وَدَّ عَلَيْهِ أَعْشَى  
هَمْدَانَ قَالَ مَا أَقْدَمَكَ إِنَّا الْمَصْحُ قَالَ حَتَّى لَتَصَلَّى وَتَحْطَ قِرَاجِي  
وَتَقْصِي دِينِي قَالَ فَاطْرَقَ الْعَمَاءُ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ وَاللَّهِ مَا شَيْءٌ  
مِمَّنْ قَالَ هَذَا كَأَنَّهُ دَكَرَ شَيْئًا مِمَّنْ قَالَ فَصَعِدَ الْمَرْءُ فَقَالَ يَا أَهْلَ حَصَّ  
وَهُمْ يَوْمُئِذٍ فِي الدِّيَوَانِ عَشْرُونَ أَلْفًا هَذَا مِنْ عَمَلِكُمْ مِنْ أَهْلِ الْقُرْآنِ

(١) في الاصل ياصر - تاريخ الخطب الصعبة المذكورة .

(٢) في الاصل و مال - الصعقة المذكورة للخطيب .

(٣) في الصعقة المذكورة للخطيب ، قد . .

(٤) في الاصل صرنا و الصحيح صرنا - تاريخ حداد من ٣٣١ ح ١٣١

(٥) في الاصل من دون لعة ، اله . .

(٦) روى أن الخطب هذه الصعقة عن الدارقطني سدا و متا بينها ثم اصاف اليه  
شيئا اخر تاريخ حداد من ٣٣٠ ح ١٢ .

(٧) هذه القصة في كتاب الاعاني من ١٥٥ ح ٥ من الهيثم بن عدي هكذا  
شرح اعشى همدان الى الشام في ولاية مروان بن الحكم لم يل فيها خطأ فجاء الى العمارة  
ابن شير و هو غافل عن حصصه فكان اليه حاله مكلم له العمارة بن شير الليامية و قال لم  
يبدأ شاعر النبي و لسانها و استباحهم له فقالوا هم يعطيه كل رجل ما يذاور من

(١) والشرف قَدِمَ عليكم، بترهكم ما ترون فيه قالوا اصلح الله الامير  
احتكم له فان عليهم قالوا فاما قد حكما له على امسا من كل رجل  
في العطاء بديارين فعجلها له من بيت المال فصل له اربعين الف  
ديار فصفا ثم اشأ يقول -

لم آر للحاحات عد (٢) انكاشها  
كعنان اعى دا الدى س شير  
ادا قال اوى (٣) ما يقول و لم يكن  
كدل الى الاقوام حل عرور (٤)  
مى اكمر العمان لا اك شاكرا  
وما (٥) خير من لا يقتدى بشكور (٦)

عطائه فعال لا بل اعطوه ديارا ديارا و احلوا ذلك ممحلا فقالوا اعطه اياه من بيت  
المال و احسها على كل رجل من عطائه فصل العمان و كانوا عشرين الفاً فاعطاه عشرين  
الف ديار و ارتعها منهم عد العطا فعال الاعشى يمدح العمان و لم آر للحاحات  
عد التماسها الخ •

(١) في الاصل الشرق •

(٢) في كتاب الاغانى ص ١٥٥ ح ٥٥ عد التماسها •

(٣) في الاصل بالعال راجع كتاب الاغانى الصفحة المذكورة •

(٤) في الاصل ياس انظر الصفحة المذكورة لكتاب الاغانى •

(٥) في الاصل خير و الصحيح حير طالع الصفحة المذكورة لكتاب الاغانى •

(٦) في الاصل هـ راجع الكتاب المذكور في الصفحة المذكورة و فيه

• بيت •

• • •

فلولا اسر الاصار كنت كارل نوى ما نوى لم يسْقَلِ سفير

حَدَّثَنَا الْقَاسِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ <sup>(١)</sup> نَا عِدَّاهُ بْنُ أَبِي سَعْدٍ  
 قَالَ حَدَّثَنِي هَارُونَ بْنُ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الْقُرَشِيُّ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ  
 بْنُ أَبِي أَيُّوبَ الْمَكِّيُّ قَالَ بَعَثَ أَبُو أَيُّوبَ الْمَكِّيُّ بَعْضَ وَلَدِهِ إِلَى عُمَارَةَ  
 بْنِ حُمْزَةَ فَأَدخله الخَاصِ قَالَ مِمَّ أَدْبَانِي إِلَى سِتْرِ مُسْلٍ <sup>(٢)</sup> فَقَالَ أُدْخُلْ  
 فَدَخَلْتُ فَأَدَا هُوَ مُضْطَجِعٌ مُجَوِّدٌ <sup>(٣)</sup> وَحَمَّهِ إِلَى الْخَائِطِ فَقَالَ <sup>(٤)</sup> لِي الْخَاصِ  
 سَلِّمْ فَسَلَّمْتُ فَلَمْ يَرُدَّ عَلَيَّ فَقَالَ الْخَاصِ أَذْكَرُ حَاحَكَ  
<sup>(٥)</sup> فَقُلْتُ لَعَلَّهُ بَايَمَ قَالَ لَا وَ أَذْكَرُ حَاحَكَ فَقُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ  
 أَخُوكَ يُقْرِئُكَ السَّلَامَ وَ يَذْكُرُ دِيَاً بَهْطِي <sup>(٦)</sup> وَ سِتْرَ وَحْشِي لَوْلَاهُ  
 لَكُنْتُ مَكَانَ رَسُولِي تَسْتَلُّ <sup>(٧)</sup> أَمِيرَ الْمُؤْمِنِينَ قَصَانَهُ عَنِّي فَقَالَ وَ كَمْ دِينَ

(١) فِي مَعْجَمِ الْأَدْبَاءِ ص ٨ ح ٦ كَمَا فِي الْبُحْتَارِ وَ فِي تَارِيخِ بَدَادٍ ص ١٢ .

(٢) فِي الْأَصْلِ مَسْلُ أَمْرَ الصَّغِيرِ الْمَذْكُورِينَ فِي الْبُحْتَارِ .

(٣) فِي الْأَصْلِ لَحُولُ رَاحِ الصَّغِيرِ فِي الْبُحْتَارِ .

(٤) فِي الْأَصْلِ مِنْ دُونَ . ف . وَ فِي الْبُحْتَارِ الْمَذْكُورِينَ مَعَ . ف . .

(٥) فِي تَارِيخِ بَدَادٍ كَمَا فِي الْبُحْتَارِ ص ١ - ٢٨٠ وَ فِي مَعْجَمِ الْأَدْبَاءِ ص ٨ ح ٦ مِنْ دُونَ . فَقُلْتُ لَعَلَّهُ بَايَمَ قَالَ لَا وَ أَذْكَرُ حَاحَكَ . .

(٦) فِي تَارِيخِ بَدَادٍ ص ٢٨١ ح ١٢ كَمَا فِي الْبُحْتَارِ وَ فِي مَعْجَمِ الْأَدْبَاءِ ص ٨ ح ٦ هُنَا .

(٧) فِي الصُّحُفِ الْمَذْكُورَةِ مِنْ تَارِيخِ بَدَادٍ مَسْلُ . وَ فِي مَعْجَمِ الْأَدْبَاءِ ص ٨ ح ٦ يَأَل . .



ايك قلت ثلثائة ألف درهم قال وفي مثل هذا أكلّم أمير المؤمنين  
يا غلام احملها معه و ما التفت الى و ما كلفني غير هذا •

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ بْنُ أَبِي سَعْدٍ نَا  
هُرُونَ بْنُ مَيْمُونٍ الْحَرَايَ نَا أَوْ خُرَيْمَةَ<sup>(١)</sup> الْبَاذْغِيْسِيَّ<sup>(٢)</sup> قَالَ قَالَ  
الْمُهْدِيَّ أَمِيرُ<sup>(٣)</sup> الْمُؤْمِنِينَ مَا تَوَسَّلَ<sup>(٤)</sup> إِلَيَّ أَحَدٌ وَاسِيْلَةً وَلَا<sup>(٥)</sup> تَذَرَعُ  
بِدَرِيْعَةٍ هِيَ<sup>(٦)</sup> أَقْرَبُ مِنْ تَذَكِيرِهِ أَيَّ يَدَأُ سَلَفَ مِنِّي إِلَيْهِ أَتْبَعُهَا اخْتِمْهَا  
وَ احْسِنْ رِهَا لِأَنَّ مَعَ<sup>(٧)</sup> الْآخِرِ يَقْطَعُ شُكْرَ الْآوَائِلِ •

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ بْنُ أَبِي سَعْدٍ  
الْوَرَّاقُ قَالَ حَدَّثَنِي عَدُّ الرَّحْمَنِ بْنُ حَمْرَةَ اللَّحْمِيَّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ  
هُرُونَ الشَّدَادِيُّ قَالَ بَلَغَ طَلْحَةُ بْنُ طَاهِرٍ إِذْ قَدِمَ<sup>(٨)</sup> الْمَرَّاقُ أَنَّ

(١) في الأصل حرمة رابع تاريخ العسرى من ١٨ ح ١٠ •

(٢) في الأصل بادغيسى رابع الصعقة المذكورة من الطبرى •

(٣) في الصعقة المذكورة من دون « أمير المؤمنين » •

(٤) في الأصل ياص و سودت الياص من الطبرى من ١٨ ح ١٠ •

(٥) في الأصل يذرع رابع الصعقة المذكورة من الطبرى •

(٦) في الأصل هي أقرب الى ما يجب من تذكرى حلفت منى و صححت العبارة

من الطبرى من ١٨ ح ١٠ •

(٧) في الأصل لان و الآواخر - الطبرى من ١٨ ح ١٠ •

(٨) في الأصل طاهر ابن قال المراق قد توجه • و لعل الصواب ما صحفت

و انه اعلم ١٢ •

قد توجه إليه عماله و هو عشرة آلاف الف فامر كاتبه فكتب  
 أسماء الرّوار و فرق عليهم هذا المال حتى فرق خمسمائة ألف اخرى  
 غير المال و كتب فيها <sup>(١)</sup> الى الرى فاتوه بها حتى اتم بها صلته فرائه  
 ابو <sup>(٢)</sup> شعير له و مات بلح فقال -

أَلِمْتُ بلح على القور مُبِلَا اب القور حقيقة بلسام  
 شوقا الى حدث <sup>(٣)</sup> قام قمره من كان معتليا على الاقرام  
 يا قمر طلحة فيك قمر <sup>(٤)</sup> سيد لُمَسَوْدِين مَهْدِيْن كرام  
 من معشر تروى السيوف اكفهم <sup>(٥)</sup>

<sup>(٦)</sup> اذ يحسرون سواعداً للطام

حَدَّثَنَا القاصي الحسين بن اسمعيل بن عبد الله بن ابي سعد ما  
 يريد من المهلب قال سمعت ابي يقول كتب <sup>(٧)</sup> ابن <sup>(٨)</sup> المهدي الى

(١) في الاصل من غير لفظه ، و الباقي يتضمنها .

(٢) هكذا في الاصل و لم ادر او من هو .

(٣) في الاصل حدث و ارى الصواب حدث .

(٤) في الاصل قمر .

(٥) في الاصل ، المهم ، و اصل الصواب احكمهم .

(٦) في الاصل ، لم يحسرون ، و لعل الصواب اد يحسرون و افه اظم .

(٧) في الاصل يامس و في تاريخ سداد سعد الدارقطى و مته ، و صكت ،

و هو الصحيح ص ٢٨١ ح ٢ .

(٨) و في تاريخ سداد قل لفظ ، ابن ، و مصر ، و ارجح الصحة المذكورة .

محمد بن عَمَّاد يشكو دينا و صيق ذات يد و<sup>(١)</sup> حوة سلطانة فحث  
اليه بعشرة آلاف دينار .

حَدَّثَنَا الْقَاسِي الْحُسَيْن بن اسمعيل ما عد الله بن ابي سعدنا  
ابراهيم بن محمد بن اسمعيل بن جعفر بن<sup>(٢)</sup> سليمان الهاشمي قال  
حدثني محمد بن<sup>(٣)</sup> سلام قال حدثني فضل بن الربيع قال قال اب  
يامرئى بملارمة عمارة بن حرة قال فاعتلَّ عُمارَة و كان المهدي سيق<sup>٤</sup>  
الراى فيه فقال له انى يوما<sup>(٥)</sup> يا امير المومنين مولاك عُمارَة عليل  
و قد اصي الى بيع فرشه و كسوته فقال عقلتُ عنه و ما كنت اظن  
بلغ هذه الحال احمِلْ اليه خمسمائة الف درهم يا ربيع واعله اب له  
عدى بعدها ما<sup>(٦)</sup> يحب قال فحملها انى من ساعته و قال لى اذهب  
بها الى عمك و قل له احوك<sup>(٧)</sup> يقرئك السلام و يقول اذكرت

(١) فى الاصل . حوة . راجع الصفحة المذكورة من الخطيب .

(٢) فى تاريخ بغداد من ٢٨١ ح ٢ بهذا المتن و الدكا فى العكا و فى  
معجم الادباء من ٩ ح ٦ . سادات الهاشمي . من هذا الد و المتن .

(٣) فى تاريخ بغداد بهذا الد و المتن كما فى العكا من ٢٨١ ح ٢  
و فى المعجم من ٩ ح ٦ من النازطى مد لفظ سلام . الحى .

(٤) فى الاصل لوما راجع تاريخ بغداد من ٢٨١ ح ٢ معجم الادباء من ٩ ح ٦ .

(٥) فى الاصل يحب راجع الصمخين المذكورين من العكا .

(٦) فى الاصل يترك راجع الصمخين من العكا .

أمير المؤمنين أمرك فاعتذر من غفلة عنك و أمرك هذه البرام  
و قال لك عدى بعدها ما <sup>(١)</sup>نحب قال فأتيتُه و وجهه الى الحائط  
فسلَّتُ فقال لي من انت فقلت له اس احبك الفصل من الربيع قال  
مرحبا بك و أملت <sup>(٢)</sup>الرسالة فقال قد كان طال لرومك لنا و قد  
كما نحب ان نكافئك على ذلك و لم <sup>(٣)</sup>يكنَّا قل هذا الوقت  
انصرف بها هي لك قال فهتة ان ارد عليه فزكت الحال <sup>(٤)</sup>على  
بابه و انصرفت الى ابى فاعلمته الخبر فقال لي يا بني <sup>(٥)</sup>حُدَّها بارك الله  
لك فيها عمارة ليس من <sup>(٦)</sup>يراد <sup>(٧)</sup>او كانت اول مال ملكته .

حَدَّثَنَا الْقَاسِي الْحُسَيْن بن اسمعيل ما عد الله بن أبي سعد ما  
عد العريز بن يحيى بن عد العريز بن سعد المدني قال حدثني

(١) في الاصل تحب وراح المصنفين من العكاين .

(٢) في المصنفين من العكاين فاملت .

(٣) في الاصل فيما كما وراح تاريخ مداد من ٢٨١ ح ٢ و ارشاد الارب

ص ٦٩ ح ٦ .

(٤) في الاصل ياص وراح المصنفين من العكاين .

(٥) في الاصل ياص و في المصنفين من العكاين حدها .

(٦) في الاصل في يراد و في تاريخ مداد من يراد من ٢٨١ ح ٢ و في المجموع كما

وراح ص ٦٩ ح ٦ .

(٧) في الاصل كانت اول ملكته و في المصنفين من العكاين كان اول

مال ملكته ١٢ .

أبو سعيد بن بشير قال: حدثني إبراهيم بن هرمة قال أردت البناء على  
 أنى، و خرجا إلى مادي و كان يخرج إلى العقيق في كل سنة  
 (١) و مرمة للشتاء (٢) فتفكرت في قريش فلم أذكر إلا إبراهيم بن محمد  
 ابن طلحة فخرجت إليه في مال له بين شرقي المدينة و غربيها (٣) بما  
 على أحدا يقال له رحة و قد هيات له شعرا فلما جئته قال لنيه  
 (٤) قوموا إلى عنكم فقاموا إلى حتى أزلوني عن دأني فسلت عليه  
 (٥) و جلست أتحدث معه و رحت (٦) بي و شئت إلى فقلت له حيث  
 أطمئن بي (٧) المجلس أردت البادية و حصر الشتاء و مؤته و أردت  
 أن أجمع على أنى أهله و كانت الأشياء متعددة فتفكرت (٨) في قومي

(١) في تهذيب تاريخ ابن عساكر من ٣٦١ ح ٣ - ١٣٣٠ هـ . و مرمة للشتاء .  
 بعد حلة و خرجا إلى مادي .

(٢) في الأصل . تفكرت . راجع الصفة المذكورة من تهذيب ابن عساكر .

(٣) في الأصل على و حلة . ما على أحدا يقال له رحة . ليست موجودة في تهذيب  
 ابن عساكر راجع الصفة المذكورة .

(٤) في تهذيب تاريخ ابن عساكر . قوموا إلى عنكم فأزله فقاموا فأزله . انظر  
 الصفة المذكورة .

(٥) في الصفة المذكورة من تهذيب ابن عساكر . و جلست معه أحده .

(٦) في الأصل . و رحت في وش . و لعل الصحيح ما سكنت و هذه الجملة  
 ليست موجودة في تهذيب ابن عساكر .

(٧) في الأصل . و . - تهذيب ابن عساكر من ٣٦١ ح ٣ .

(٨) في الأصل . تفكرت . - الصفة المذكورة من تاريخ ابن عساكر .

فلم اذكر الا انت و قد هيات<sup>(١)</sup> لك ما اُحِبُّ ان تسمعه فقال  
 بمضى عليك ان تسمى شعرا هي<sup>(٢)</sup> قرأتك و رحلك و واجب  
 حقك ما<sup>(٣)</sup> توصل به رحلك و قصى به حاجتك فامضى الى ماديتك  
 و اعدنى فيما ياتيك<sup>(٤)</sup> مى قال فلما اصرفت نصبت الى باديتى بالعقيق  
 فانى لحال<sup>(٥)</sup> بعد ايام اذ طرت الى شوهات تسائل<sup>(٦)</sup> يتبع<sup>(٧)</sup> بعضها  
 بعضا فانعمى ما رأيت من حسنها فانك تسائل<sup>(٨)</sup> حتى اهرشت  
 فى الوادى و ادا علامات السودان فيها و اسان راك  
 على بعل<sup>(٩)</sup> يحمل<sup>(١٠)</sup> بين يديه رزمة حتى<sup>(١١)</sup> حانى فتنى رجله ثم قال

(١) فى الصفة المذكورة من العنكبوت المذكور بعد لك ، من القصر .

(٢) فى الاصل لحق راجع الصفة المذكورة من العنكبوت المذكور .

(٣) فى الاصل ، و ، سير زيادة ، و ، - الصفة المذكورة من العنكبوت .

(٤) فى صفة العنكبوت المذكور ، توصل ، و فى الاصل ، يرصل ، .

(٥) فى الاصل ياص و فى التهذيب اس صاكر ياتيك فى راجع الصفة المذكورة .

(٦) فى الاصل ياص و فى التهذيب س صاكر فان لحال من ٣١١ ح ٢ .

(٧) فى الاصل تمام و فى التهذيب اس صاكر تسائل من ٣١١ ح ٢ .

(٨) ياص و فى الاصل و فى التهذيب المذكور يتبع من ٣١١ ح ٢ .

(٩) فى الاصل ياص راجع التهذيب من ٣١١ ح ٢ .

(١٠) فى الصفة المذكورة من التهذيب حتى اهرش الوادى منها .

(١١) فى التهذيب المذكور مائة .

(١٢) فى الاصل يحتمل و فى التهذيب يحمل من ٣١١ ح ٢ .

(١٣) فى الاصل حتى و فى الصفة المذكورة من التهذيب فلما .

ارسلنى اليك اخوك اراهيم بن محمد بن طلحة و<sup>(١)</sup> هذه ثلثائة شاة  
من عمه و هذان راعيان و هذه اربعون ثوبا و مائتا دينار  
و هو يستلك ان تعدره ۞

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَدِ اللَّهِ بْنِ أَبِي سَعْدٍ  
قَالَ حَدَّثَنِي عُمَرُ بْنُ شَيْبَةَ نَا عَدِ اللَّهِ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبِي يَقُولُ لَمَّا  
مَاتَ حَسَنُ بْنُ حَسَنِ<sup>(٢)</sup> لَحُمِلَ اعْتَرَصَ عِرْمَاءَهُ لَسِرَّهُ قَالَ اِبْرَاهِيمُ  
أَنَّ مُحَمَّدَ بْنَ طَلْحَةَ عَلِيَّ دِيهٍ وَ هُوَ اَرْبَعُونَ أَلْفًا وَ كَانَ رَجُلًا<sup>(٣)</sup> مَسِيكًا  
فَإِذَا حَرَبَهُ أَمْرٌ حَادِلُهُ ۞

حَدَّثَنَا أَحْمَدُ بْنُ عَدِ اللَّهِ بْنِ رِيَادِ الْقَطَّانِ نَا إِسْمَاعِيلَ بْنِ إِسْحَقَ نَا  
عَلِيٍّ بْنِ الْمَدِينِيِّ نَا عَدِ اللَّهِ بْنِ مُرْوَبٍ<sup>(٤)</sup> بْنِ أَبِي عَيْسَى قَالَ حَدَّثَنِي  
أَبِي<sup>(٥)</sup> عَنْ حَاتِمِ بْنِ أَبِي صَعْبَةَ الْقَشِيرِيِّ عَنْ عَمْرِو بْنِ دِيَارٍ قَالَ  
دَخَلَ عَلِيٌّ<sup>(٦)</sup> الْحُسَيْنَ<sup>(٧)</sup> عَلَى مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ رِيَدٍ فِي مَرَضِهِ

(١) في الاصل من دون واو راجع التهذيب المذكور في الصفحة المذكورة ۞

(٢) في التهذيب و حلت حارته من ٣٦١ ح ٢ ۞

(٣) في الاصل مسلكا - تهذيب ابن عساكر من ٣٦٢ ح ٢ ۞

(٤) في الاصل ابي ۞

(٥) في الاصل يايص و هذه القصة لعل من الحسين راجع مطالب السؤل

من ٣٨ ط لخم و وور الاصار من ١٣٧ ط مصر شد ذكر في وور الاصار في مناقب

لحل<sup>(١)</sup> يكي فقال ما شاك قال على دين قال كم هو قال خمسة عشر<sup>(٢)</sup> او خمسة عشر الف دينار قال هي<sup>(٣)</sup> على .

آل بيت الى المحارصل في ذكر مات سيدا على بن الحسين رضى الله عنها  
المفت بزن العاديين قال الماموي دخل على زين العابدين رضى الله عنه على محمد بن اسامة  
ان يريد لحل يكي فقال له ما ييكك فقال له على دين حسن عشر الف دينار فقال هي على  
و رقما رضى الله عنه و في ذلك الكتاب في مائة قال محمد بن اسحق كتاب ماس من  
اهل المدينة يعيشون و لا يدرون من اين معاشهم و ماكلهم فلما مات على بن الحسين  
ضدوا ما كانوا يؤتون به ليلا في مارلم و ايضا في ذلك الكتاب المذكور و كان  
يحمل حراب الحبر على ظهره في الليل يصدق به فلما علوه حملوا يطرووب الى سواد  
في ظهره قليل ما هذا صالوا كتاب يحمل حراب الدقيق للا على ظهره يطليه قترا اهل  
المدينة و لما مات رضى الله عنه و حذوه كان يقوت اهل مائة بيت و فيه ايضا قال سليمان  
اراد على بن الحسين الملح فاعدت اليه احمه سكة الف درهم فطخوه بها ظهر الحرقة  
فلما برل قرحها على الماسكين و فيه يروى انه مرض مدخل عليه جماعة من اصحاب  
رسول الله صلى الله عليه و سلم يودوه هالوا كيف اصحت يا ابن رسول الله صلى الله  
عليه و سلم بذلك ايضا قال في عامة و الله المحمود على ذلك فكيف اصحتم انتم  
حيثا طالوا اصحا و الله لك ما ابن رسول الله صلى الله عليه و سلم محبين و ادين فقال  
لهم من احسن الله انكم الله في طلل طليل يوم القيامة يوم لا طلل الا طلة و من احسن  
ريد مكافاتا كافاه الله عا الهه و من احسن لعرض ديا آناه الله رقة من حيث لا يحسب  
توى على زين العابدين رضى الله عنه في ثمان عشر المحرم سنة اربع و تسعين من الهجرة  
و كان عمره اذ داك سنا و حسين به قال ابن الصاع المالكي المكي يقال مات مسوما  
و آن الذي سمع الولد بن عبد الملك و دى بالقبح في القبر الذي دى فيه عنه الحسن .

(١) في هذه الصفحة من المطالب عد . حل . محمد . و في الاصل ياص و كنه  
لحل . ما شاك .

(٢) و في الصحيحين من الكتابين المذكورين خمسة عشر . لا تزيد .

(٣) في نور الاضمار ص ١٣٠ (مصر) عد . على . و رقما . و في المطالب

ص ٣٧٨ ط لكره فالتزمه عنه .



حَدَّثَنَا أَبُو بَسْمَلٍ بْنُ زِيَادٍ، أَسْمَعِيلُ بْنُ اسْمَعِيلَ، نَاصِبُ بْنُ عَلِيٍّ، قَالَ سَمِعْتُ سَفْيَانَ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يَحْمِلُ مَعَهُ جِرَارًا فِيهِ <sup>(١)</sup> خَبَرٌ يَتَصَدَّقُ بِهِ وَيَقُولُ إِنَّ <sup>(٢)</sup> الصَّدَقَةَ تَطْلُقُ غَضَبَ الرَّبِّ عَزَّ وَجَلَّ قَالَ وَسَمِعْتُ سَمِيَانَ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يَقُولُ مَا يَسُرُّ بَنِيَّ مِنَ الدَّلِّ حَرُّ النِّعَمِ .

حَدَّثَنَا الْقَاسِمُ بْنُ الْحُسَيْنِ، أَسْمَعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَعْدٍ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عِمْرَانَ بْنِ رِيَادٍ الضُّعْفِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَصَّاصٍ قَالَ قَالَ مُحَمَّدُ بْنُ زِيَادٍ قَالَ كَتَبَ يَزِيدُ بْنُ الْمُهَلَّبِ إِلَى رَجُلٍ قَالَ قَدْ بَعَثْتُ إِلَيْكَ بِمِائَةِ أَلْفِ دِرْهَمٍ لَمْ أَذْكُرْهَا تَمَنَّا وَلَمْ أَذْغْ ذِكْرَهَا تَحِيْرًا وَلَمْ أَرِدْ بِهَا مَكَدَ جَزَاءٍ وَالسَّلَامُ .

حَدَّثَنَا الْقَاسِمُ بْنُ الْحُسَيْنِ، أَسْمَعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَعْدٍ، قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ الْبُكَّانِيُّ السَّيِّدِيُّ، قَالَ حَدَّثَنِي عَبَّاسُ بْنُ مُحَمَّدٍ الْقُرْطُبِيُّ وَتَلَفَّحُ بْنُ تَمِيمٍ <sup>(٣)</sup> سَنَةَ

(١) ههنا في ورد الاضمار من ١٣٠ و مطالب النول من ١٦٥ ج ٥ جزء .

• بالليل • .

(٢) في البعثات المذكورة و اصول المهمة لاس الاصاح من ٢١٣ ط طهران .

• الصدقة السر • .

(٣) في الاصل مة - تاريخ جلد من ١٩ ج ١٣ •

قال رَزَعَتْ طَيْحاً<sup>(١)</sup> وَ قَرَّعًا وَ قَرَّعًا فِي مَوْضِعِ الْجَوَانِيَةِ عَلَى<sup>(٢)</sup> نَرْ  
يَقَالُ لَهَا أُمِّ عِطَامٍ فَلَمَّا قَرَّتِ الْحَبْرَ وَ اسْتَوَى<sup>(٣)</sup> الرِّزْعُ<sup>(٤)</sup> بَغْتَنِي الْحَرَادِ  
فَاتَى عَلَى الرِّزْعِ كَلِّهِ وَ كَتَّ<sup>(٥)</sup> عَمَرَمْتُ فِي الرِّزْعِ وَ فِي تَمْنٍ حَمَلِينَ  
وَ مَائَةٍ وَ عَشْرِينَ دِيَارًا فِيمَا أَمَا<sup>(٦)</sup> حَالِسٍ طَلَعَ مُوسَى • ن جَعَر • ن

(١) فِي الْأَصْلِ قَا رَاحَ الْعُكْتَابِ الْمَذْكُورِ •

(٢) فِي الْأَصْلِ بِي - تَارِيخٍ سَدَادٍ ص ٢٩ ح ١٣ •

(٣) فِي الْأَصْلِ يَاصُ وَ فِي الْعُكْتَابِ الْمَذْكُورِ • الرِّزْعُ • ص ٢٩ ح ١٣ •

(٤) فِي الْأَصْلِ يَتَّى - تَارِيخٍ سَدَادٍ ص ٢٩ ح ١٣ •

(٥) فِي الْأَصْلِ عَرَمَهُ - تَارِيخٍ سَدَادٍ ص ٢٩ ح ١٣ •

(٦) فِي الْأَصْلِ يَاصُ وَ فِي تَارِيخٍ سَدَادٍ يَهْدَا السُّدَّ وَ الْمَتَى • أَمَا جَالِسُ •

ص ٢٩ ح ١٣ •

• هُوَ مُوسَى الْكَاطِمُ • ن جَعَرُ الصَّادِقِ • ن مُحَمَّدُ الْبَاقِرِ • ن عَلَى بْنِ الْعَابِدِ • ن  
الْحُسَيْنِ • ن عَلَى • ن ابْنُ طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ كَانَ رَضِيَ اللَّهُ عَنْهُ أَشَدَّ أَهْلَ دَعَاةٍ وَ أَكْثَرَهُمْ  
وَ أَكْثَرَهُمْ حُكْمًا وَ أَكْثَرَهُمْ سِياسَةً وَ كَانُوا يَقَعِدُونَ قَرَاءَ الْمَدِينَةِ بِجَهْلِ لَيْلِهِمُ الْبَرَامِ  
وَ الدَّيَّانِ إِلَى يَوْمِهِمْ لَيْلًا وَ كَذَلِكَ الْفَقَاتُ وَ لَا يَطْلُبُونَ مِنْ أَيِّ حِجَّةٍ وَ صَلُّهُمْ ذَلِكَ  
وَ لَمْ يَطْلُبُوا ذَلِكَ إِلَّا سُدَّ مَوْتَهُ وَ كَانُوا كَثِيرًا مَا يَذْهَبُ إِلَيْهِمْ أَيْ اسْتَلْكَ الرَّاخَةَ عَد  
الْمَوْتِ وَ الْعَمْرُ عَدُّ الْحَسَابِ وَ كَانُوا يَنْشُرُونَ سَائِمَةَ الْمَلِكِ فَهُوَ وَحْدَهُ وَ مُعَاوَنَةُ الْهَادِي وَ عَارُونَ  
الرَّشِيدُ قَالَ بَعْضُ أَهْلِ الْعِلْمِ الْكَاطِمُ هُوَ الْإِمَامُ الْحَكِيمُ الْقَدِيرُ الْوَاحِدُ الْحَيُّ الْخَبِيرُ الْحَرُّ الْقَائِمُ  
إِلَيْهِ قَائِمًا قَاتِلًا نَهَارَهُ سَائِمًا الْمُسْتَمْنَى لِمَرْطُ حَلِهِ وَ تَجَاوَرِهِ مِنَ الْمُتَعَبِّ كَامِلًا وَ هُوَ الْمَرْكُوفُ  
عَدُّ أَهْلُ الْمَرَاقِ بَابُ الْخَوَائِجِ إِلَى اللَّهِ وَ ذَلِكَ لِحُجِّ نَصَابِ حُرَايِجِ التَّوَلِّينِ • وَ صَافَهُ  
رَضِيَ اللَّهُ عَنْهُ كَثِيرُهُ شَهِيرَةٌ بِحُكْمِهِ أَنَّ الرَّشِيدَ سَأَلَهُ يَوْمًا فَقَالَ كَيْفَ قُلْتُمْ عَنْ ذِيكَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ أَنْتُمْ تَرَوْنَ عَلَى وَ أَمَّا يَسُّ الرَّجُلِ إِلَى جَهَنَّمَ لَا يَهْدِي دُونَ  
جَهَنَّمَ لَأَمَّهُ فَقَالَ الْكَاطِمُ أَعْرَضَ اللَّهُ عَنْ الْقَبِيلِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ مِنْ  
دَرَجَةِ دَاوُدَ وَ سُلَيْمَانَ وَ إِبْرَاهِيمَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ يَجْزِي الْخَصِيصَ

محمد صَلَّيْهُمُ قَالَ اَيْشُ حَالِكٌ قُلْتُ اصْحَتِ كَالصَّرِيمِ <sup>(١)</sup> بَغْتَنِي الْحِرَادُ  
 فَكُلْ زَرْعِي قَالَ <sup>(٢)</sup> هُمْ عَرِمَتْ فِيهِ قُلْتُ مِائَةٌ وَعَشْرِينَ دِيَارًا مَعَ  
 ثَمَنِ الْحَمَلِينَ فَقَالَ يَا عِرْقَةَ رَبِّ لَابِي الْمَيْثُ مِائَةٌ وَحَمْسِينَ دِيَارًا  
<sup>(٣)</sup> مَرَحَكَ ثَلَاثِينَ دِيَارًا وَالْحَمَلِينَ قُلْتُ يَا مَارَكَ أُدْخِلْ وَادْعُ لِي  
 فِيهَا مَدْخَلَ <sup>(٤)</sup> وَدَعَى وَحَدَّثَنِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 أَنَّهُ قَالَ مَسَّكُوا بِقَايَا الْمَصَائِبِ ثُمَّ عَلَّقْتُ عَلَيْهِ الْحَمَلِينَ وَسَقَيْتُهُ  
 لَحْلًا اللَّهُ فِيهِ الرِّكَكَةُ زَكَتُ <sup>(٥)</sup> فَمَعْتُ مِنْهَا بَعْشَرَةُ آلَافٍ ۝

حَدَّثَنَا <sup>(٦)</sup> الْقَاصِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَدَدُ اللَّهِ بْنِ أَبِي سَعْدٍ  
 قَالَ حَدَّثَنِي هَارُونُ بْنُ مَيْمُونٍ الْحُرَّاعِيُّ نَا مُحَمَّدُ بْنُ أَبِي شَيْخٍ مِنْ أَهْلِ  
 الرِّقَّةِ حَدَّثَنِي أَحْمَدُ بْنُ يَرِيدٍ نَا أُسَيْدُ السَّلَمِيُّ قَالَ كَتَبْتُ مَعَ طَاهِرٍ

وَرَكِيًّا وَيَحْيَى وَجَبِي - وَ لِسَ لَيْسَى ابْنِ وَ أَمَا الْحَقُّ بِدِرَةِ الْإِيَّاءِ مِنْ قِيلِ أَمِهِ  
 وَ كُنْتُكَ الْحَقُّ بِدِرَةِ إِلَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قِيلِ أُتِيََا فَاطِمَةُ رَاحَ وَرَدُ الْإِهَارِ  
 وَ مَاتَ آلُ بَيْتِ إِلَى الْخِتَارِ مِنْ ١٣٨ ۝

(١) فِي الْأَصْلِ « بَتْنِي » - الْحَطِيبُ ص ٢٩ ح ١٣ ۝

(٢) فِي تَارِيخِ مَدَادٍ « وَ كَمْ » رَاحَ الصِّفَةِ الْمَذْكُورَةِ ۝

(٣) فِي تَارِيخِ مَدَادٍ « مَرَحَكَ » ص ٢٩ ح ١٣ ۝

(٤) فِي الْأَصْلِ « دَعَى » - تَارِيخِ مَدَادٍ ص ٢٩ ح ١٣ ۝

(٥) فِي الْأَصْلِ « مَعْتُ » - تَارِيخِ مَدَادٍ ص ٢٩ ح ١٣ ۝

(٦) فِي تَارِيخِ مَدَادٍ مِنْ دُونِ الْقَاصِي ، ص ٢٥٣ ح ٩ ۝

ابن الحسين بالزّقة و انا احد قواده و كانت لى به خاصية اجلس  
عن يمينه فخرج عليا يوما راكبا و مشيا بين يديه <sup>(١)</sup> و هو يتّمتل

عليكم مدارى فاهدموها فاهها

تُرث كريم لا يحاف العواقبا

<sup>(٢)</sup> ادا هم <sup>(٣)</sup> النّفى بين عيبه عزمه

و اعرض عن ذكر العواقب حانا

<sup>(٤)</sup> سادخص <sup>(٥)</sup> عنى العار بالسيف حالنا

على قصاء الله ما كان حالنا

ثم دار حول <sup>(٦)</sup> الرّقة ثم رجع فجلس عليه فطر في قصص و رقاع  
فوقع فيها صلوات اُخصيت الف الف و سبع مائة الف فلما فرغ طر  
الى مستطما للكلام فقلت اصلح الله الامير ما رايت ابل من هذا  
المجلس و لا احس و دعوت له ثم قلت لكه سرف فقال  
السرف من الشرف فاردت الآية التى فيها و الدين اذا اسقوا

(١) فى الاصل ، و هو مولد ح نثل ، - ص ٢٥٣ ح ٩ تاريخ حداد .

(٢) فى الاصل ياص - تاريخ الخطيب ص ٢٥٣ ح ٩ .

(٣) فى الاصل ياص - تاريخ الخطيب ص ٢٥٣ .

(٤) فى الاصل ، ولما ، و الصحيح النّفى راجع تاريخ حداد ص ٢٥٣ ح ٩ .

(٥) فى الاصل ياص - راجع تاريخ حداد ص ٢٥٣ ح ٩ .

(٦) فى الاصل ، ص عى ، الصفحة المذكورة من الخطيب .

(٧) فى الاصل ، و حول الرّاقه ، - المكتبات المذكور من ٢٥٣ ح ٩ .

لَمْ يَسْرِهٖا وَ لَمْ يَقْتَرِبْهُا ۖ فَكَتَّ بِالْآخِرَةِ الَّتِي فِيهَا إِبْرَاهِيمُ اللَّهُ  
لَا يُحِبُّ الْمُسْرِفِينَ<sup>(١)</sup> فَقَالَ صَدَقَ اللَّهُ وَمَا قُلْنَا كَمَا قُلْنَا ثُمَّ ضَرَبَ  
الدَّمْرَ حَتَّى اجْتَمَعَ مَعَ إِبْرَاهِيمَ عَدُوُّ اللَّهِ مِنْ طَاهِرٍ فِي ذَلِكَ الْقَصْرِ مَعَهُ  
لُحْجٌ عَلَيْهِ رَاكِبًا وَ هُوَ يَتَمَثَّلُ :-

يَا إِبْرَاهِيمُ<sup>(٢)</sup> الْمُتَمَتِّي إِنْ يَكُونُ هَئِهِ \* مِثْلُ إِبْرَاهِيمَ لَقَدْ خَلَاكَ السُّبُلَا  
أُنْظُرْ ثَلَاثَ خِلَالٍ قَدْ جُمِعَ لَهُ \* هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سُبَّ أَوْ تَحَلَّى  
مِمَّ دَارَ حَوْلَ الرِّفْقَةِ مِمَّ انْصَرَفَ وَ حَلَسَ عِلْمُهُ وَ حَصَرْنَا وَ احْضَرْتَ  
رِقَاعَ وَ قِصَصَ لِحْفٍ يُوقِعُ فِيهَا وَ إِبْرَاهِيمُ احْصَى فَلَمَّتْ صَلَاتُهُ الَّتِي  
أَلْفَ وَ سَعْمَاةَ أَلْفِ رِيَادَةٍ عَلَى مَا وَصَلَ بِهِ إِبْرَاهِيمَ مِمَّ التَّمَتُّ إِلَى  
مُسْتَعْلَمًا مَدْعُوتٌ لَهُ وَ حَسَّتْ<sup>(٣)</sup> مَعَالَهُ مِمَّ أَتَمَّتْ ذَلِكَ نَابَ قُلْتُ  
<sup>(٤)</sup> اسْرُفَ فَقَالَ السَّرْفُ مِنَ الشَّرَفِ قُلْتُ نَعَمْ أَعَرَّ اللَّهُ الْإِمِيرَ  
الشَّرَفُ مِنَ الشَّرَفِ الشَّرَفُ مِنَ الشَّرَفِ كَرَّرْتُهَا عَلَيْهِ فَقَالَ لَمْ  
كَرَّرْتُهَا قُلْتُ ح وَ ذَكَرَ الْحَدِيثَ \*

(١) فِي الْأَصْلِ « الْمَوْفِرِ » ، وَ الصَّحِيحُ « الْمُسْرِفِ » ، رَاحَ الْفَرَّابُ الْحَبْدَ وَ تَارَعَ

الْمُخْلِيبَ ص ٣٥٣ ح ٩ \*

(٢) مَدَّ الْأَشْعَارَ لِمُحَمَّدٍ شَرَّ الْخَارِجِيِّ يَرْثِي صَدِيقَهُ سُلَيْمَانَ بْنِ حَصِينٍ عَلَى مَا  
نَصَّ عَلَيْهِ فِي الْأَخَاقِ وَ قَالَ فِي الشَّرْحِ أَرَادَ بِهِ عُرْوَةَ بْنِ رَيْدٍ الْخَيْلِ الطَّائِقِ وَ الطَّاهِرِ إِبْرَاهِيمَ  
لَا يَصِحُّ عَلَى تَقْدِيرٍ إِنْ يَكُونُ الشَّرُّ لِمُحَمَّدٍ شَرُّ قَاهٍ مُتَأَخِّرٍ مِمَّ عُرْوَةَ بْنِ رَيْدٍ بِكَثِيرٍ  
أُنْظُرْ شَرْحَ الْحَافَةِ لِمَوْلَانَا مِيصَ الْحَسَنِ ص ٢٣ ط لِكَهْوَسَه ١٨٤٤ ع \*

(٣) فِي الْأَصْلِ « قَالَهُ » ، وَ الصَّحِيحُ « مَعَالَهُ » ، كَمَا يَدُلُّ عَلَيْهِ « حَسَّتْ » ، \*

(٤) فِي الْأَصْلِ شَرَفٌ وَ الصَّحِيحُ سَرَفٌ كَمَا تَرَى فِي الصَّفْحَةِ السَّابِقَةِ \*

حَدَّثَنَا الْقَاسِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ بْنُ أَبِي سَعْدٍ  
 قَالَ حَدَّثَنِي هَارُونَ بْنُ عَبْدِ اللَّهِ بْنِ مَرْوَانَ الْبَرَانِيُّ نَا أَبُو أُسَامَةَ  
 عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ كَانَ مُبَادِي سَعْدٌ مِنْ عُبَادَةِ يُبَادِي  
 عَلَى أَطْنِهِ مِنْ كَانَتْ <sup>(١)</sup> يَرِيدُ شَجَاً وَ لَهَا قَلْبَاتٍ سَعْدًا وَ كَانَ سَعْدٌ  
 يَقُولُ اَللّٰهُمَّ هَبْ لِيْ حَمْدًا وَ هَبْ لِيْ عَدَاً لَا يَحْدُ الْا <sup>(٢)</sup> بِعَمَالٍ وَ لَا  
 عَمَالٍ الْا مَالِ اَللّٰهُمَّ اِنَّهُ لَا يَصْلَحِي الْقَلِيلُ وَ لَا اَصْلَحَ عَلَيْهِ .

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ بْنُ أَبِي سَعْدٍ مَا اَصْحَقَ  
 اِنْ مُوسَى الْاَصْحَارِيُّ مَا اَحْمَدُ بْنُ عَمْرِو بْنِ حُرَيْثٍ مَا هِشَامُ بْنُ  
 عُرْوَةَ عَنْ أَبِيهِ قَالَ اَبُو الْحَسَنِ سَعْدٌ اَللّٰهُمَّ ارْقِنِيْ مَالًا وَ عَمَالًا  
 فَاِنَّهُ لَا <sup>(٣)</sup> يَصْلَحُ الْا مَالًا .

حَدَّثَنَا ابُو بَكْرٍ الشَّامِيُّ مَا اَبْرَاهِيمُ بْنُ <sup>(٤)</sup> اَصْحَقَ الْحَرَوِيُّ  
 نَا مُسَدَّدُ بْنُ حَمَادٍ عَنْ رِيْدٍ عَنْ هِشَامٍ عَنْ اَبِي سَيْرٍ اِنْ سَعْدٌ بْنُ  
 (١) فِي الْاَصْلِ رِيْدُهُ رَاجِعُ الْاَصْنَافِ مِنْ ٨ ح ٣ ط مَعْرِفَةُ ١٣٣٥ عَنْ كِتَابِ  
 الْاَسْمَاءِ لِلدَّارِطِيِّ .

(٢) وَ فِي تَهْدِيتِ اِنْ عَصَاكَ مَعَكُنَا لَا يَحْدُ الْا مَالُ وَ لَا مَالُ الْا عَمَالٍ  
 مِنْ ٩٠ ح ٦ .

(٣) فِي الْاَصْلِ يَاصُ وَ الصَّيْحُ عَلَيْهِ كَمَا فِي تَهْدِيتِ اِنْ عَصَاكَ مِنْ ٨٥ ح ٦  
 . فَاِنَّهُ لَا يَصْلَحُ الْا مَالًا .

(٤) فِي الْاَصْلِ . الْحَقُّ . وَ الصَّيْحُ . اَصْحَقُّ . لِأَنَّ اَبَا اَبْرَاهِيمَ الْحَرَوِيَّ هُوَ اَصْحَقُّ .

عُبَادَةٌ كَأَن يَسْطُبُوهُ، وَيَقُولُ اَللّٰهُمَّ اَوْسِعْ عَلَيَّ قَاتَهُ لَا يَسْغِي  
اِلَّا الْكَبِيرُ \*

حَدَّثَنَا ابُو بَكْرٍ نَا اِرَاهِمَ الْعَرَبِي نَا ابُو بَكْرٍ س اِنِّي شَيْبَةَ نَا  
اَبُو اُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ اَيِّهِ اَن سَعِدَ س عَادَةٌ كَأَن  
يَدْعُو اَللّٰهُمَّ هَبْ لِيْ حِدَا وَ مَحْدَا وَ لَا مَحْدَ اِلَّا مَعَالٍ وَ لَا مَعَالٍ  
اِلَّا مَعَالٍ اَللّٰهُمَّ لَا يَصْلَحْنِي الْقَلِيلُ وَ لَا اَصْلَحْ عَلَيْهِ \*

حَدَّثَنَا <sup>(١)</sup> اَبُو بَكْرٍ نَا اِرَاهِمَ الْحَرَنِي نَا ابُو بَكْرٍ نَا عَيْسَى  
عَنِ الْاَوْرَاعِي عَنْ يَحْيَى قَالَ كَأَن <sup>(٢)</sup> لِّلّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ سَلَّمَ  
مِنْ سَعِدَ س عَادَةٌ كُلُّ يَوْمٍ حَقَّةٌ تَدُورُ مَعَهُ حَيْثُ مَا دَارَ وَ كَأَن  
يَقُولُ اَللّٰهُمَّ ارْزُقْنِيْ مَا لَا يَصْلَحُ الْمَعَالِ اِلَّا مَعَالٍ \*

حَدَّثَنَا ابُو بَكْرٍ نَا اِرَاهِمَ نَا ابُو بَكْرٍ نَا اَبُو اُسَامَةَ نَا هِشَامُ

(١) فِي الْاَصْلِ ابُو بَكْرٍ اِرَاهِمَ وَ الصَّحِيحُ ابُو بَكْرٍ نَا اِرَاهِمَ كَمَا مَرَّ فِي مَوَاقِعَ مُتَعَدَّةً \*

(٢) فِي الْاَصْلِ ، اَللّٰهُ ، وَ الصَّحِيحُ ، لِّلّٰهِ ، وَ فِي تَهْدِيبِ اَبْنِ عَسَاكَرٍ ص ٨٥ ح ٦

مُعَكَّدًا ، وَ كَأَن حَقَّةٌ سَعِدَ تَدُورُ مَعَ رَسُوْلِ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ سَلَّمَ فِي مَوْتِ اَرْوَاحِهِ ،  
وَ فِي الْاِصَابَةِ وَ كَأَن حَقَّةٌ سَعِدَ تَدُورُ مَعَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ سَلَّمَ فِي بَيْتِ اَرْوَاحِهِ  
ص ٨٠ ح ٢ (مصر) (نَبَه) فِي الْاِصَابَةِ اَلَّتِي طُعِنَتْ فِي كَلْعَتِهِ هَكَذَا وَ كَأَن حَقَّةٌ سَعِدَ  
الْح وَ هُوَ غُلَطٌ صَرِيحٌ وَ الصَّحِيحُ حَقَّةٌ كَمَا فِي الْمَصْرِفَةِ وَ الْحَقْلَةِ وَ تَهْدِيبِ اَبْنِ عَسَاكَرٍ

عن محمد قال <sup>(١)</sup> ادركت سعد بن عبادَةَ و هو يادى على أُطمه  
من احب شحما و لحما طيات سعد بن عبادَةَ و ادركت انه مثل  
ذلك و ارتحل قيس بن سعد نحو المدينة و معه اصحابه فحل ببحر  
كل يوم .. صرار .

حَدَّثَنَا ابونكر الشاهي ما اراهيم ما سهل ما ابن ابى مریم  
ما يحيى بن ايوب ما حمير بن عمرو بن الحرث ان بكر بن سواده  
حدثهما اب انا <sup>(٢)</sup> الحرة الخيزرى حدثه انه سمع حار بن عبد الله  
ان رسول الله بنهم في بحث عليهم قيس بن سعد بن عبادَةَ فهدوا  
<sup>(٣)</sup> فحر لهم قيس بن سعد بن سبع ركائب قال عمرو في حديثه فقال  
رسول الله صلى الله عليه وسلم اب الخوذة لمن <sup>(٤)</sup> شعبة اهل  
ذلك البيت .

(١) في الاصل ادرك و الصحيح ادركت كما عطف عليه بعده و ادركت انه .

(٢) في الاصل . حقه . و الصحيح حمرة . هذب التهذيب من ٢٩٦ ح ٨  
ط حيدر آباد .

(٣) في الاصل من و الصحيح محر كما يدل عليه . ركائب .

(٤) و في الامانة قال صلى الله عليه وسلم الخوذة من شعبة اهل ذلك البيت  
روياه في الملايات من ٢٩٨ ح ٣ ط صلكه و في رواية ان حرمته فقال صلى الله  
عليه وسلم ان الخوذة من سمه اهل ذلك البيت . الزرقاني على المواهب من ٣٣٤  
ح ٢ ط مصر .



حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ رِيَادٍ مَا أَبُو الرَّبِيعِ الْحُسَيْنُ بْنُ الْهَيْثَمِ  
 مَا حَرَمَلَةُ نَا إِنْ وَهَبَ أَخْبَرَنِي عَمْرُو بْنُ الْحُرْثِ أَحْمَدُ بْنُ  
 سُوَادَةَ عَنْ ابْنِ حَمْرَةَ عَنْ جَارٍ قَالَ خُفِدُوا وَكَانَ عَلَيْهِمْ قَيْسُ بْنُ  
 سَعْدٍ وَبَحْرُ لَهْمٍ تَسَعُ رَكَاتٍ قَالَ وَاحْمَدُ بْنُ عَمْرُو بْنِ الْحُرْثِ أَنَّهُ  
 سَمِعَ عَمْرُو بْنَ دِيَارٍ يَحْدُثُ أَنَّهُ سَمِعَ حَارًا قَالَ وَبَحْرُ رَجُلٍ  
 مِنَ الْأَنْصَارِ ثَلَاثَ حَرَائِرٍ مِمَّنْ بَحْرُ مِنَ الْفَدِّ كَذَلِكَ مِمَّنْ بَحْرُ مِنَ الْعَدِ  
 كَذَلِكَ مِمَّنْ هَاهُ أَوْ عُبَيْدَةُ فَاتَمَّ قَالَ عَمْرُو بْنُ دِيَارٍ وَسَمِعْتُ  
 دَكْوَانَ أَمَا صَلَحَ يَذْكُرُ أَنَّهُ قَيْسُ بْنُ سَعْدٍ قَالَ عَمْرُو بْنُ الْحُرْثِ  
 (١) أَحْمَدُ بْنُ نَكْرِ بْنِ سُوَادَةَ عَنْ ابْنِ حَمْرَةَ عَنْ حَارٍ فَلَمَّا قَدِمُوا عَلَى  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ ذَلِكَ لَهُ مِنْ أَمْرِ قَيْسٍ (٢)  
 أَنَّ سَعْدًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْخُودَ مِنْ سِمَةِ أَهْلِ  
 ذَلِكَ الْبَيْتِ ۝

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ مَا بَشَرُ بْنُ مُوسَى مَا  
 الْحَيْدِيُّ مَا سَعِيَانُ مَا عَمْرُو عَنْ حَارٍ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ فَيَا رَجُلًا فَلَمَّا أَشَدَّ  
 الْجُوعَ بَحْرُ ثَلَاثَ حَرَائِرٍ مِمَّنْ بَحْرُ ثَلَاثَ حَرَائِرٍ مِمَّنْ بَحْرُ ثَلَاثَ حَرَائِرٍ مِمَّنْ

(١) فِي الْأَصْلِ يَأْصُ وَبَحْرُ طَلَّ بِهِ مَا كُنْتَ لَمْ مَرَّةً ۝

(٢) فِي الْأَصْلِ يَأْصُ وَفِي الزُّدَقِيِّ فُلَعٌ إِلَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَّ قَيْسٍ



وَحَلَا مِنْ حُيَّةٍ فَقَالَ قَيْسٌ <sup>(١)</sup> لَيْسَ حُرًّا وَ أُوْبِكَ شِقَّةً مِنْ تَمْرٍ  
 بِالْمَدِينَةِ قَالَ <sup>(٢)</sup> الْحَيُّ وَ اللَّهُ مَا أَعْرَفَكَ وَ مِنْ أَيْتٍ قَالَ إِنْ سَعِدَ مِنْ  
 عَادَةِ مَا أَعْرَفَكَ بِسُكِّ أَمَّا إِنْ يَبَى وَ بَيْنَ سَعْدٍ حَلَّةٍ سَيِّدِ أَهْلِ  
 يَثْرِبَ فَنَاعَ مِنْهُ حَسَنُ حَرَائِرٍ كُلِّ حُرُورٍ يَوْسُقُ مِنْ تَمْرٍ شَرْطَ عَلَيْهِ  
 الدَّوَى مِمَّ <sup>(٣)</sup> دَحْرَهُ مَصْلِيهِ مِنْ تَمْرِ آلِ دَلِيمٍ يَقُولُ قَيْسٌ مَعَهُ قَالَ  
 فَاشْهَدْ لِي قَالَ فَاشْهَدْ لَهُ بِمَا مِنْ الْأَصَارِ وَ مَعَهُمْ مَرَا مِنْ الْمَاهِرِينَ  
 قَالَ قَيْسٌ أَشْهَدُ مِنْ تَحْتِ فُكَّانٍ فِيمَنْ اسْتَشْهَدَ عَمْرُ بْنُ الْحَطَّابِ فَقَالَ  
 عَمْرُ لَا أَشْهَدُ هَذَا تَدِينُ مِنْ مَالٍ عَيْرِهِ وَ لَا مَالٍ لَهُ أَمَّا الْمَالُ لِأَيِّهِ  
 قَالَ الْحَيُّ وَ اللَّهُ مَا كَانَ سَعْدٌ <sup>(٤)</sup> لِيَحْيَى بَابَهُ فِي <sup>(٥)</sup> شِقَّةٍ مِنْ تَمْرٍ وَ أَرَى  
 وَحَهَا حَسَا <sup>(٦)</sup> وَ فَعَلَا شَرِبَهَا فُكَّانُ بَيْنَ عَمْرٍ وَ قَيْسٍ كَلَامٌ <sup>(٧)</sup> فَاشْهَدْ لَهُ

(١) فِي الْأَصْلِ يَبَى وَ الصَّحِيحُ يَبَى مَا يَنْتَهِيهِ الْمَقَامُ ٥

(٢) فِي الرَّوْقَانِ ٥ هَالُ لَهُ رَجُلٌ مِنْ حَيْهٍ مِنْ أَيْتٍ فَانْصَبَ هَالُ عَرَفَتْ بِكَ

فَنَاعَ مِنْهُ حَسَنُ حَرَائِرٍ مَعَهُ أَوْسُقُ ٥ مِنْ ٣٣٤ مَعَر ٥

(٣) دَحْرُ الْقَيْسِ دَحْرًا وَ الْأَسْمُ الدُّحْرُ حَاءُ لَوْقَتِ الْخَاحَةِ إِلَيْهِ - أَوْرَثَ الْمَوَارِدَ ٥

(٤) لَيْسَ يَحْيَى مَعَ التَّحْيَةِ وَ سَكُوبُ الْمَاءِ وَ مَالُوبُ - الرَّوْقَانِ مِنْ ٣٣٤ ح ٢

حَيٌّ عَلَيْهِ فِي الْكَلَامِ الْخَشْيَ وَ حَارَ عَلَيْهِ وَ عَدَرَ - الْمَعْدُ مِنْ ١٩٥ يَرُوت ٥

(٥) فِي الرَّوْقَانِ مِنْ ٣٣٤ ح ٢ أَوْسُقُ تَمْرٍ ٥

(٦) فِي الْأَصْلِ رَمَا شَرِبَهَا وَ الصَّحِيحُ فَعَلَا شَرِبَهَا رَاحِعُ الرَّوْقَانِ فِي الصَّعَةِ

الْمَذْكُورَةِ ٥

(٧) فِي الْأَصْلِ يَابَسَ وَ أَرَاءَ فَاشْهَدْ ٥

قيس و احد الحرر <sup>(١)</sup> فحررها لهم في <sup>(٢)</sup> موطن <sup>(٣)</sup> كل يوم حرورا  
فلما كان اليوم الرابع هاه اميره <sup>(٤)</sup> فقال اتريد ان <sup>(٥)</sup> تحمر دمتك و لا  
مال لك قال محمد بن عمرو حدثني محمد بن يحيى بن سهل عن ابيه  
عن رافع بن حديج قال اقبل ابو عبيدة و معه عمر فقال <sup>(٦)</sup> عرمت  
عليك ان لا تحمر اتريد ان تحمر دمتك قال قيس يا انا <sup>(٧)</sup> عبيدة  
اترى انا ثبات سعد بن عادة يقضى ديون الناس و يحمل الكل  
و يطعم في المحاجة لا يقضى عني شقة من تمر لقوم عاهدين  
في سبيل الله فكاد ابو عبيدة ان يلبس له و جعل عمر يقول اعزم  
عليه فعزم عليه و اتي ان يجر و بقيت حروران فقدم بهما قيس المدينة  
طهرا يتعاقون <sup>(٨)</sup> عليهما و بلغ سعدا ما اصاب القوم من المحاجة  
فقال ابى بكر قيس كما اعرف فيجر للقوم فلما قدم قيس لقيه

(١) في الرواى من دون كله . ها . ص ٣٣٤ ح ٢ .

(٢) في الرواى في موضع . في موطن . ثلاثه . راجع الصفحة المذكورة .

(٣) في الاصل ياص - الرواى ص ٣٣٤ ح ٢ .

(٤) في الاصل ياص - الرواى ص ٣٣٤ ح ٢ .

(٥) في الاصل تحمر راجع الرواى الصفحة المذكورة .

(٦) عرمت لعمل اى اصعب عليك .

(٧) في الاصل ما عده - الرواى ص ٣٣٤ ح ٢ .

(٨) في الاصل عليها - الرواى ص ٣٣٤ ح ٢ .

سعد فقال ما صنعت في حُجاجة القوم قال نحرْتُ قال اصْبَتْ قال مم  
 ما ذا قال نحرْتُ قال <sup>(١)</sup> اصْبَتْ قال مم ما ذا قال نحرْتُ قال اصْبَتْ قال  
 مم ما ذا قال بُهِتُ قال من بهاك قال ابو عبيدة اميرى قال ولم - قال  
 زعم انه لا مال لى و انما المال لايك هتلت انى يقضى عن الاماعد  
 و يحمل الكل و يعلم فى محاجة و يصع هذا فى قال فلك اربع  
 حَوَاطِط ادنى <sup>(٢)</sup> حائط <sup>(٣)</sup> منها حسين <sup>(٤)</sup> وسقا و قدم الدوى مع  
 قيس فوفاه و حمله و كساه فلع الى صلى الله عليه و سلم فعل قيس  
 فقال انه من <sup>(٥)</sup> بيت حود - قال محمد فحدثني عبد الله الحجارى  
 عن عمر بن عثمان بن شجاع قال لما قدم الاعراب على سعد قال  
 و الله ما مثل امك صيغت و لا تركت بعير مال فاسك سيد  
 من سادات قومه <sup>(٦)</sup> بهانى الامير ان ابيه قتل لم قال لا مال له فلما  
 اتب اليك عرفته فتقدمت لما اعرف امك تسمو الى معالى

(١) فى الاصل اصبت و الصحيح اصبت - الزرقانى من ٣٣ ح ٢ .

(٢) فى الاصل حائط و الصحيح حائط كما ثبت فى الصرف .

(٣) بين «مها» و «حسين» لفظ «تجد» راجع الزرقانى الصفحة المذكورة .

(٤) الوسق شرب صاف و قيل حل سحر و قال الخليل الوسق هو حل العير

. الوقر حل العير او الحمار - اقرب الموارد من ١٣٥٢ .

(٥) فى الزرقانى «قلب حود» من ٣٣ ح ٢ .

(٦) فى الاصل بهانى و الصحيح بهانى .

الاحلاق و حسيهما و انك غير مدموم لمن لا معرفة له لديك  
فاعطاه انه يؤمن اموالا عظاما .

حَدَّثَنَا مُحَمَّد بن محمد بن ابراهيم بن اسحق الحرابي ما الحسن  
ابن عبد العزيز عن الحرث بن مسكين عن ابن وهب اخبرني ليث  
ابن سعد عن يحيى بن عبد العزيز قال كان سعد بن عباد يعرفه  
و يعرفونه فمرا سعد فمرل رسول الله صلى الله عليه و سلم  
(١) ملبوسا كثيرا صبيحا فلحق ذلك سعدا و هو في الجيش فقال  
(٢) ان بك قيس بن ابي يقول يا سطاس هات المفتاح اخرج لرسول  
الله صلى الله عليه و سلم حاجته فيقول سطاس هات من ابيك  
(٣) كتابا فيدق اياه و ياخذ المفتاح (٤) و يخرج لرسول الله صلى الله  
عليه و سلم حاجته فاتي قيس الى سطاس فقال سطاس هات من  
ايك كتابا فدق اياه و اخذ المفتاح (٥) و اخرج لرسول الله صلى الله

(١) في الاصابة ص ١١٣٩ ح ٣ ط كككك . صوف كثير ملبوس .

(٢) في الاصل ياص و في الاصابة عن كتاب الاحياء لدارقطني انه هذا

الحكاية . ان بك قيس بن ابي . ص ١١٣٩ ح ٣ كككك .

(٣) في الاصل ياص و في الاصابة ص ١١٣٩ ح ٣ كككك . ص كتاب

الاحياء لدارقطني . كتابا .

(٤) في الاصل اخرج . و الصحيح و يخرج راجع الاصابة ص ١١٣٩ ح ٣

كككك .

(٥) و في الاصابة ص كتاب الاحياء . و اخذ . راجع الصفحة المذكورة .

عليه و سلم مائة و سق ثم عبرا قيس <sup>(١)</sup> عاما <sup>(٢)</sup> و تحلف سعد فكان  
 قيس يتسلف و يداين <sup>(٣)</sup> و يطعم الناس فقال <sup>(٤)</sup> عمر ايها الناس انكم  
 لستم <sup>(٥)</sup> محققين ان تفلوا من هذا الفتي و لا تدرون ما يوافق اياه  
 فلع ذلك سعدا <sup>(٦)</sup> صاحب عمر و قال تريد ان تحجر عليا في اموالنا  
 ما لنا و لعمر ٥

حَدَّثَنَا مُحَمَّد بن احمد بن الحسن الصواف قال نا احمد بن  
 المجلس الخاني نا محمد بن عبد الله بن مير قال سمعت ابا اسامة يقول  
 سمعت الاعمش <sup>(١)</sup> يقول اشكت شاة عدى فكان حيشة يعودها  
 بالعدة و العشى و يسئلى استوفيت علفها و كيف صر الصبار  
 مد فقدوا الناس و كان لى لدو شاذكوة <sup>(٨)</sup> احلس عليها فاذا خرج  
 قال حد ما تحت اللد حتى وصل الى في علة الشاة اكثر من ثلثائة  
 دينار من برّه حتى تميت ان الشاة لم تراه ٥

(١) في الاصل عاما ٥

(٢) في الاصل تحلف ٥

(٣) في الاصل يداين و الصحيح كما مر ٥

(٤) في الاصل من و الصحيح من كما مر ٥

(٥) في الاصل محققين و ما كنت صحيح ياسب المقام ٥

(٦) في الاصل اصح عمر و الصحيح فصاح عمر لان الصانع هو سعد ٥

(٧) في الاصل لقول ٥

(٨) في الاصل شاذكوه و الصحيح شاذكوة و هي المصرب الكعبر - نافع

البروس ص ٢٣٨ ح ٤ و السمعاني ص ٣٢٣ ٥

حَدَّثَنَا مُحَمَّدٌ بْنُ أَحْمَدَ <sup>(١)</sup> أَحْمَدُ بْنُ الْمَعْلَسِ قَالَ سَمِعْتُ  
 مُحَمَّدَ بْنَ سَمَاعَةَ يَقُولُ <sup>(٢)</sup> مُحَمَّدًا يَقُولُ سَمِعْتُ أَبَا حَيْفَةَ يَقُولُ لَا أَرَى  
 أَنَّ أَعْدَلَ <sup>(٣)</sup> قِيلَ لَهُ وَكَيْفَ ذَلِكَ قَالَ يَحْمِلُهُ الْحُلُّ عَلَى التَّفْصِي  
<sup>(٤)</sup> فَوْقَ حِفْظِهِ مَخَافَةَ أَنْ يَمْسَ فِيهِ كَأَنَّهُ هَكَذَا لَا يَكُونُ مَا مَوَّاهُ .

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ رِيَادٍ الْقَطَّانُ <sup>(٥)</sup> مَا أَبُو الْعَاسِ مُحَمَّدٌ  
 ابْنُ يُونُسَ بْنُ مُوسَى قَالَ كُنْتُ عِنْدَ أَبِي عِيْمٍ حَاضِرًا إِذْ عِنْدَ الرَّحِمِ  
 يَكْلُمُهُ أَنَّ يَكْلُمُ لَهُ رَحْلًا فِي حَاجَتِهِ فَقَالَ يَا بَنِي لَا تَحْلُقْ وَحَيْهِ فَقَدْ  
 دَهَبَ الْإِحْرَارُ فَأَعَادَ عَلَيْهِ <sup>(٦)</sup> فَرَرَهُ ثُمَّ أَقْبَلَ عَلَى فَقَالَ يَا مُحَمَّدُ بْنُ يُونُسَ  
 قُلْتُ كَلَيْكَ وَسَعْدِيكَ قَالَ إِنَّ الْعَاءَ عَنِ النَّاسِ مَا بَاسٌ حَسِبَ ثُمَّ قَالَ  
 لَقَدْ حَاضِرَ حَمَصَ بْنَ عِيَاثَ وَ مُحَمَّدَ بْنَ شَرٍّ مَعَهُمَا رَحْلٌ فَقَالَا يَا أَبَا  
 عِيْمٍ قُمْ مَعَنَا إِلَى عِنْدَ الرَّحِمِ الْكَلْدِيِّ فِي حَاجَةٍ لِهَذَا الرَّحْلِ قَالَ  
 أَبُو عِيْمٍ وَكَأَنَّ الْكَلْدِيَّ كَرَّمَا مَا شِئْتَ فَاتَّبَاهُ فَاتَّأَدَّ مُحَمَّدُ بْنُ

(١) فِي الْأَصْلِ بَاصٍ

(٢) فِي الْأَصْلِ بَاصٍ وَ يَحْسُ طَلَّ سَمِعْتُ مُحَمَّدًا .

(٣) فِي الْأَصْلِ بَاصٍ

(٤) فِي الْأَصْلِ بَاصٍ لَمْ يَهْمُ مَعْنَى هَذِهِ الْوَاوَةِ لِكَثْرَتِهَا

(٥) سَطَعَ عَنِ الْأَصْلِ لَفْظُهُ «بَا» وَ الصَّحِيحُ وَحْدُهَا لِأَنَّ أَحْمَدَ بْنَ مُحَمَّدٍ عَنِ

أَبِي الْعَاسِ مُحَمَّدَ بْنَ يُونُسَ

(٦) فِي الْأَصْلِ فَرَرَهُ وَ يَحْسُ فَرَرَهُ

(٧) فِي الْأَصْلِ الْكَلْدِيُّ وَ الصَّحِيحُ الْكَلْدِيُّ كَمَا مَرَّ .



شر فقال يا ابا محمد جئناك في حاجة لا يهتك لك عرضا ولا تلم  
 لك مالا ولا تكلم لك حاما مضربا وقال مثلي لا يقضى هذه  
 لا تلم لي مالا ولا يهتك<sup>(١)</sup> لي عرضا ولا تكلم لي حاما وعصب  
 ودخل فقلت<sup>(٢)</sup> لهم مدعهم اليوم وخذوا غدا وعدوا عليه<sup>(٣)</sup> قلنا  
 يا ابا<sup>(٤)</sup> عمر قد افسد علينا محمد بن شر فاندأ<sup>(٥)</sup> انت قال  
 حمص يا ابا<sup>(٦)</sup> محمد مرص الحاحا وانت عجير في القضا قال وما  
 هي قال ابن هذا الرجل اشترت منه<sup>(٧)</sup> صيغة<sup>(٨)</sup> مائة الف هي  
 قوته وقوت عياله وقد<sup>(٩)</sup> احشاك طالين ان<sup>(١٠)</sup> ثقله وتاخذ المائة  
 الالف فقال ليس الى الاقالة سيل ولكي يا سي هات<sup>(١١)</sup> عهدة  
 الرجل<sup>(١٢)</sup> ثام بها فاقبل على حمص فقال يا ابا عمر وعلى محمد بن

(١) في الاصل سهك والصحيح ما كنت كما مر.

(٢) في الاصل ياص وطر ما كسا.

(٣) في الاصل ياص وبحر طر به قلنا. (٤) في الاصل ابا عمر.

(٥) في الاصل ياص و انت . ياب المقام.

(٦) في الاصل ابا محمد.

(٧) في الاصل صيغة والصحيح صيغة كما يحسن.

(٨) في الاصل مائة عير لاء.

(٩) في الاصل حياك.

(١٠) في الاصل ثقله والصحيح ثقله لباس المقام.

(١١) العهدة كتاب القضا. (١٢) في الاصل لهاها.

شر فقال يا انا عد الله و على فقال يا انا نعيم اشهدوا على ان هذه  
الصيغة لهذا الرجل محقونها كما لاحق لى فيها و لا دعوى و لا  
(١) طلة ووجه من الوحة و لا سب من الاساب و رد يا بى  
عليه المائه الالف و حراحها على قال ابو نعيم ففى اليوم فى كثير  
و عجز .

حَدَّثَنَا الْقَاسِي الْحُسَيْن بن اسمعيل ما عد الله بن ابى سعد  
حدثني محمد بن الحسن بن محمد بن سيار الحمي ما الحسن بن ابى  
سعد حدثني محمد بن الحسن بن محمد بن سيار الحمي ما الحسن  
(٢) ان حصص المحرومى ان ليذا جعل على هه اب يطعم ما هت  
الصاء قال فألحت عليه من الوليد بن عقة فصعد الوليد المدر فقال  
اعبوا احاكم و بعث عليه (٣) نكثين حرورا و كاب ليد قد ترك  
الشعر من الاسلام فقال (٤) لانه (٥) احببى الامير (٦) فاحات -

(١) فى الاصل . طله . و الصحيح طله . (٢) فى الاصل اما .

(٣) فى اشد العاة مائة مائة راس رحمة ليد بن ربيعة ح ٣ ص ٢٦١ ط مصر

و فى المستطرف . خمس من الابل . ص ٣٤ ح ٢ مصر .

(٤) فى الاصل ياص راس امة مائة ص ٢٥٩ ح ٢ ~~كلكتة~~ .

(٥) فى الاصل ياص راس المستطرف ص ٣٤ ح ٢ مصر امة العاة ترجمة

ليد - الامانة ص ٢٥٩ ح ٢ .

(٦) فى الاصل فاحات راس العكب المذكورة .

اذا هت رباح <sup>(١)</sup> اى عقيل . <sup>(٢)</sup> ذكرها <sup>(٣)</sup> عد هتتها الوليدا  
 اما وه حراك الله <sup>(٤)</sup> حيرا . محرابها و اطعما الثريدا  
 طويل الناع <sup>(٥)</sup> ابصر <sup>(٦)</sup> عشميا . اعاب على مروته ليدا  
 بامثال الهصاب كان ركا . عليها من بي حام قعودا  
 فعذ <sup>(٧)</sup> ان الكريم له معاد . و طى <sup>(٨)</sup> بان اروي ان تعودا  
 فقال ليد احست لولا امك سالت قالت ان الملوك لا يستجوا  
 من مسئلتهم قال و انت فى هذا اشعر .

حَدَّثَنَا مُحَمَّد بن عبد الله بن احمد بن عتاب بن محمد بن احمد بن  
 احمد بن ابي العوام بن الحسن بن عبد الملك بن عبد الله بن عمرو بن

(١) فى الاصاء و اسد العامة كذلك و فى المستطرف . بنى غفل . راجع للكتب  
 المذكورة .

(٢) فى اسد العامة و الاصاء دعرا و فى المستطرف بداعيا راجع للصف  
 المذكورة .

(٣) فى اسد العامة و الاصاء كذلك و فى المستطرف . لها . راجع للصف  
 المذكورة .

(٤) فى الاصل حرا راجع اسد العامة و المستطرف .

(٥) فى المستطرف . الملح . و فى اسد العامة . اسم الاعم اصيد .

(٦) العشم منسوب الى بنى عد شمس - الاساس ص ٢٨٢ .

(٧) فى الاصل تعودا بعد ان الكريم راجع للكتب المذكورة .

(٨) هذا المصراع هكذا اصافى اسد العامة و فى المستطرف . و طى فى اس هتة

مرة عن ابيه عن عبد الله بن سبرة قال سأل رجل في مسجدا  
و للمسجد ثمان مائة درهم قال من حرج من هذا الباب فعليه  
مائة درهم و من حرج من هذا الباب فعليه ثلثمائة درهم فاردحم  
الناس على باب الثلث مائة درهم قال عبد الله بن سبرة <sup>(١)</sup> وقال  
عبد الله بن عمرو <sup>(٢)</sup> تحدث بعد الحيل فيما من يقرص .

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ مَا عَدَّ اللَّهُ مِنْ ابْنِ <sup>(٣)</sup> سَعْدٍ حَدَّثَنِي  
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ طَهْمَانَ قَالَ حَدَّثَنِي ابْنُ <sup>(٤)</sup> قَالَ حَاتَتْ أَمْرَةً  
مِنَ الْيَمَامَةِ حَمْدِيَّةٌ مَمْلُوكَةٌ لِي حَمْدَةَ يَقَالُ <sup>(٥)</sup> وَحَشِيَّةٌ قَدْ كَانَتْ عَلَى  
<sup>(٦)</sup> وَلَدَهَا وَ أَحِبَّهَا وَ أَهْلَيْتَهَا <sup>(٧)</sup> مَالِ دِيَارِ هَوْقَتِ بْنِ يَدَى  
يَعْقُوبَ بْنِ دَاوُدَ فَقَالَتْ -

أَمَا وَ مَعْلَمُ التَّوْرَةِ مُوسَى . وَ مَرْسَى الْبَيْتِ فِي حَرَمِ <sup>(٨)</sup> الْأَلَالِ

(١) في الاصل كذلك .

(٢) في الاصل تحدث و المعام خصي و تحدث .

(٣) في الاصل ياص و في تاريخ بغداد ان سعد من ٢٦٢ ح ١٣ .

(٤) في الاصل ياص راجع تاريخ بغداد من ٢٦٢ ح ١٣ .

(٥) في الاصل و مشه ، راجع الكتاب المذكور .

(٦) في الاصل و على دارها ، و في تاريخ الخطيب عن الناصري ، و على ولدها .

و هو الصحيح من ٢٦٢ ح ١٣ .

(٧) في الاصل ياص راجع الخطيب .

(٨) في الاصل في حرم الال راجع الخطيب .

و باعث احمدیؑ رسولاً • ملتأ الحرام من الحلال  
 لشهرا نحو یعقوب سربا • فآذانی له وقت الهلال  
 (۱) اعثنی یا فداک انی و امی • و عمی لا أحاشیه و حالی  
 (۲) یشرنی بحی کل طیر • جرت لی (۳) عن یمینی او شمالی  
 قال فقال صدقت طیرک فاعطاهما الف دینار و قال ارحلی فاشتری  
 اهلك و ولدک و اقدمهم ففعلت فما رالت فی عیال یعقوب می  
 و اهلها اجمعون حتی ماتت •

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ بِأَعْدَادِهِ عَنْ أَبِي سَعْدٍ قَالَ حَدَّثَنِي  
 عَمْرُو بْنُ شَهْ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى أَوْ عَسَاءُ أَوْ الصَّحَّاحُ بْنُ قَيْسٍ  
 قَدِمَ الْمَدِينَةَ فَاتَى الْمَسْجِدَ فَصَلَّى بَيْنَ الْقَدْرِ وَ الْمَرْفَأِ أَوْ الْحَسَنِ  
 الرَّادِ وَ عَلَيْهِ رَدَّ (۴) مَرَقَعٌ قَدْ ارْتَدَى بِهِ مِنْ كَسُوَةِ مَعْوِيَةَ لِحْلَسٍ •  
 إِلَيْهِ أَوْ (۵) الْحَسَنِ (۶) لَمْ يَرَهُ فَلَمَّا صَلَّى قَالَ يَا أَعْرَابِي هَلْ يَبِيعُ رَدَكَ

(۱) فی الاصل اعثنی •

(۲) فی الاصل • تسری • راجع الخطب ص ۳۱۳ ح ۱۲ •

(۳) فی الاصل • عریمی • راجع الخطب ص ۳۱۳ ح ۱۲ •

(۴) فی الاصل مرتفع • تهذیب تاریخ ابن عساکر ص المصنف ص ۶ ح ۷ دمشق •

(۵) فی الاصل یاص راجع التهذیب المذكور ص ۶ ح ۷ •

(۶) فی الاصل یاص و فی التهذیب • لم یره • ص ۶ ح ۷ •

قال نعم <sup>(١)</sup> وكم تاحده قال مائة دينار قال ودنى فلم يرل <sup>(٢)</sup> يريد  
 حتى بلغ <sup>(٣)</sup> ثلاثمائة دينار قال <sup>(٤)</sup> اطلق حتى ادمه اليك فاطلق حتى  
 اتى بيت <sup>(٥)</sup> حويطب بن عبد العزى فقال يا حارية هلنى بعض اردية  
 اسى لخرحت اليه ردا فارتدى به ثم قال <sup>(٦)</sup> لاني المحسن اتى اراك  
 قد اعزيت ردائى و اعطيتك و قبج للرحل ان يبيع عطائه لخدمه  
 فالبس فاحده او <sup>(٧)</sup> احسن مماه فكان اول مال اصابه و كان  
<sup>(٨)</sup> يساره امه .

حَدَّثَنَا ابو بكر يعقوب بن ابراهيم الرار ما عمر بن شة ما  
 حالى محمد بن عمر بن حميد قال لقي عبيد الله بن ابي نكرة سعيد بن  
 عثمان بن عفان و قد ولاء معاوية حراسا فاستد <sup>(٩)</sup> هينة ابن

(١) فى الاصل ياص و فى التهذيب و و كم . ص ٦ ح ٥ .

(٢) فى التهذيب المذكور . ربه . ص ٦ ح ٥ .

(٣) فى الاصل ياص راح التهذيب ص ٦ ح ٥ .

(٤) فى الاصل . اطلق . التهذيب ص ٦ ح ٥ .

(٥) فى الاصل . حرط . و فى التهذيب حرط .

(٦) فى الاصل . لاني حسن . و فى التهذيب و ما قدم لاني المحسن ص ٦ ح ٥ .

(٧) فى الاصل و التهذيب ص ٦ ح ٥ . ها . او حسن . و ما قدم

و او الحسن . و كلاما صحيح .

(٨) فى التهذيب . و كان به يساره . ص ٦ ح ٥ .

(٩) فى الاصل هينة .

عشر من عمان و قال <sup>(١)</sup> است والى حراسان ليس معك الا  
ما ارى ثم كتب له كتابا الى وكيله سليم الناصح يامر به ان يدمع  
اليه احسنه قال عشرين الفا و عشرين <sup>(٢)</sup> نعيرا و من كل شئ  
عشرين عشرين فلما قدم حمله اليه سليم د

حَدَّثَنَا يَسْقُوتُ بْنُ عَمْرِو بْنِ <sup>(٣)</sup> شَةَ قَالَ لَخَدْنِي أَبُو عَسَاةٍ مُحَمَّدُ  
بْنُ يَحْيَى قَالَ كَانَ سَعِيدُ بْنُ عُثْمَانَ <sup>(٤)</sup> بِالرَّقْعَةِ ثُمَّ ارْسَلَ بِهَا بَعْدَ إِلَى  
سَلِيمٍ فَلَمَّا <sup>(٥)</sup> مَا حُلَّ قَالَ سَعِيدُ <sup>(٦)</sup> -

<sup>(٧)</sup> يَحْقِرُ صَحِيفَةً مَحْوُومَةً

و اَطْلُ مَا فِيهِ فَكَانَ الْخَاتَمُ

اب العيوب عليكم مححوة

الا يطل حاهل او عالم <sup>(٨)</sup>

(١) في الاصل . عمان و والى حراسان ، و ما كتبه ياسب المظام .

(٢) في الاصل د نير ، و انى اطل ان يكون . سيرا .

(٣) في الاصل شبه و الصحيح شبه كما مر في اول السد .

(٤) في الاصل يباس و انى اطل كك د (٥) في الاصل يباس .

(٦) في الاصل يباس .

(٧) لعل هذا البيت يكون -

لا تخف من صحيفة مححوة و اطل ما فيها حك الخاتم

(٨) لم يهجم منى هذه الواقعة لثقل الياص .

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ سَلِيمٍ الْعَمَانِيُّ مَا عَدَّ اللَّهُ مِنْ  
عَدِّ الصَّدَقَاتِ مِنْ أَيْ حَدَّثَنَا مَا عَدَّ مِنْ حَسَنِ بْنِ هِشَامٍ عَنْ  
سِيرِينَ قَالَ <sup>(١)</sup> اشْتَكَى رَجُلٌ مَوْصِفًا لَهُ لَنْ <sup>(٢)</sup> الْخَوَامِيسِ فَعَثَ إِلَى  
عَدِّ الرِّحْلِ مِنْ أَيْ بَكَرَةِ أَعَثَ إِلَيْهَا <sup>(٣)</sup> بِحَامُوسَةٍ قَالَ فَعَثَ إِلَى قِيَمِهِ  
كَمْ <sup>(٤)</sup> حَامُوسًا لَمْ قَالَ تَسْمَانَةً قَالَ أَعَثَ بِهَا إِلَيْهِ قَالَ فَلَمَّا أَتَتْهُ قَالَ أَعَا  
أَرَدْتُ <sup>(٥)</sup> وَاحِدَةً قَالَ فَعَثَ <sup>(٦)</sup> إِلَيْكَ أَقْصَاهَا كُلَّهَا .

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ مَا أَحَدٌ مِنْ مَصُورِ  
الرَّمَادِيِّ مَا سَلِمَانَ مِنْ حَرْبٍ مَا حَمَادٍ مِنْ رَيْدٍ عَنْ يَرِيدٍ مِنْ حَارِمٍ  
عَنِ الصَّحَّاحِ مِنْ مُسْلِمٍ عَنْ قَتِيَّةٍ مِنْ مُسْلِمٍ قَالَ كَانَ فِي <sup>(٧)</sup> مَكْرٍ <sup>(٨)</sup> دُمَاءٍ  
فَاجْتَمَعُوا لَهَا فِي الْمَسْجِدِ الْخَامِعِ فَارْسَلَنِي <sup>(٩)</sup> إِلَى صِرَارٍ مِنْ  
الْقَعْقَاعِ فَقَالَ لِي قُلْ لَهُ إِنْ قَوْمُكَ قَدْ اجْتَمَعُوا فِي هَذِهِ <sup>(١٠)</sup> الدُّمَاءِ  
فَأَخْضَرُوهُمْ قَالَ فَانْتَبَهْتُ فَانْتَبَهْتُ فَقَالَ لِي ادْخُلْ فَدْخَلْتُ مَعَهُ فَدَعَا  
بَعْدَانَهُ فَنَحْنِي <sup>(١١)</sup> سَفَرَةً عَلَيْهِ أَرْعَةً أَرْعَةً وَحَيْثُ <sup>(١٢)</sup> نَقَصَتْ فِيهَا

(١) فِي الْأَصْلِ . اسْكَا . . (٢) فِي الْأَصْلِ . حَوَامِيسَ . .

(٣) فِي الْأَصْلِ . حَامُوسَةٍ . . (٤) فِي الْأَصْلِ . حَامُوسَ . .

(٥) فِي الْأَصْلِ . وَاحِدَةً . .

(٦) فِي الْأَصْلِ . إِلَيْهِ . وَ نَابَ الْمَعَامُ . إِلَيْكَ . . .

(٧) فِي الْأَصْلِ . مَكْرَ . وَ طَى . مَكْرَ . رَاحَ مَعَهُ الْفُلَانُ مِنْ ١٣٢ ح ٨ .

(٨) فِي الْأَصْلِ . دُمَاءَ . وَ الصَّبِغَ . دُمَاءَ . كَأَيْجِي .

(٩) فِي الْأَصْلِ أَيْ . . (١٠) فِي الْأَصْلِ . الدُّمَاءِ . .

(١١) فِي الْأَصْلِ . سَفَرَةً . . (١٢) فِي الْأَصْلِ مَعَهُ .



(١) مريس قال فكسر ملك الارعة في ذلك (٢) المريس (٣) و دعا ريت  
 صفة عليه و قال لي اذنه فكل قال (٤) قلت له ما ارسلوني الى هذا  
 ما يرحون منه قال فاكل تلك (٥) الارعة و رفع القصعة لحسى ما بقى  
 فيها ثم قال لآب البر و حب الحل و ريت الشام و ماء العرات  
 هذه و الله هي الطيبات ثم قام مى فأتىها الى المسجد الجامع و هم  
 حلق قال فطر الى عين الشمس فجعلها في طهره ثم جلس قال  
 فجعلوا يتحولون اليه رحلا و رحلين حتى صاروا حوله ثم جعلوا  
 يتهاثرون و هو يركب في الارض فلما انتصف النهار قال له  
 رجل يا اس القعقاع (٦) الا تكلم اما ترى ما فيه قومك فقال او قد  
 احتشم الى ذلك قالوا نعم فقال للطلوبين اما اتم (٧) امراء و قال  
 للطلوبين حقكم الى قال فكأنما كانت نارا طفيت فقاموا فصرقوا  
 و ارسل الى (٨) آل (٩) مأله بالادية (١٠) هودى تلك المديات .

(١) المريس كقطير الثريد و الفرم المروس في الماء او اللس يقال تمر مريس -

أعرب المراد ص ١٢١ .

(٢) في الاصل يابس و طى ان يكون ما . القصعة . او . المريس . .

(٣) في الاصل يابس و طى ما . و . .

(٤) في موضع . قلت له ما . يابس و طى ما كنه .

(٥) في الاصل يابس و طى ما . اربعة . . (٦) في الاصل التضاع .

(٧) في الاصل رم .

(٨) في الاصل . ال . و الصحيح . آل . .

(٩) في الاصل . مراجه . و الصحيح . مأله . . (١٠) في الاصل . هودا . .

خبر تركه الزبير بن العوام

و مبلغ ما ورثه عنه ولده و ازواجه

و كان لعبد الله بن جعفر عنده اربعة الف فقال لاس

الزبير ان شتم تركتها لكم .

• حَدَّثَنَا ابوبكر احمد بن عبد الله بن محمد <sup>(١)</sup> من اصله

ما الحسين بن يزيد الحصاص ما ابو اسامة ما <sup>(٢)</sup> هشام بن عروة عن

ايه عن عبد الله بن الزبير قال لما وقف <sup>(٣)</sup> يوم الجمل دعاني فوقف

الى حه فقال يا بني انه لا <sup>(٤)</sup> قتل اليوم الا ظالم او مظلوم و اني

لا اراي الا سأقتل اليوم مظلوما و ان من اكبر <sup>(٥)</sup> همي لدي <sup>(٦)</sup> آ فترى

ديا يبق من مالنا شيئا قال فقال يا بني يح مالنا و اقص ديتي

(١) في الاصل ياص .

(٢) في الاصل موضع . ما هشام . ياص راجع عمدة القارى من ١٥٠ ح ٤ .

(٣) في الاصل . اليوم . راجع عبد البريد من ٢٩٨ ح ٢ مصر .

(٤) في الاصل . لا يقتل . راجع الصفح المذكورة .

(٥) في الاصل . همي . راجع الصفح المذكورة .

(٦) في الاصل . فترى . راجع الصفح المذكورة .

و اوصى بالتك (١) و مكه ليه فان فصل سعد قصاء الدين شىء مكه  
لولدك فال هشام و كان عص ولد عد الله س الزير قد (٢) وارى  
عص بن الزير (٣) حبيب و عماد قال و له (٤) يومئذ تسع مات قال  
عد الله س الزير لمحل يوصى (٥) بديه و يقول يا بنى ان عمرت  
عن شىء مه فاستعن بمولائى عليه قال هو الله ما (٦) دريت ما اراد  
حتى قلت يا ابنى من مولاك قال الله عز و حل قال هو الله  
ما وقعت فى كربة من ديه الا قلت يا مولى الزير اقصر عنه  
ديه فيقصيه قال و قتل الزير و لم يدع ديناراً و لا درهما الا  
ارصين منها العامة و احد عشر داراً بالمدينة و داران بالصره و دار  
بالصوفة و دار بمصر قال و اما كان ديه الذى كان عليه ان الرحل  
كان ياتيه بالمال يستودعه اياه فيقول الزير لا و لكن هو سلف

(١) فى الاصل : اوصى بالتك و تكية ، لا يستقيم المسمى و الصحيح ما فى الحارثى

و اوصى بالتك و مكه ليه ، ص ٢٢١ ح ١ باب ركة الحارثى فى ماله .

(٢) فى الاصل : وارا ، راجع الحارثى الصفحة المذكورة .

(٣) فى الاصل حسب راجع الحارثى تلك الصفحة .

(٤) فى الحارثى تسعة بنين و تسع مات راجع هذا الباب .

(٥) فى الاصل مدينة راجع الحارثى ص ٢٢١ ح ١ و رياض الصرة ص ٢٢٢

ح ٢ مصر .

(٦) فى الاصل دومت - الحارثى تلك الصفحة .

(١) انى احاف عليه الصيغة و (٢) ما ولى امارّة قط و لا (٣) حناية  
 و لا حراح و لا شى الا اب يـكـون فى عروه مع رسول  
 الله صلى الله عليه و سلم و مع ان بكر و مع عمر و مع عثمان  
 قال عد الله س (٤) رير نخست ما كان عليه من الدين هوحدته  
 الى الف و مائتى (٥) الف قال فلنى حكيم س حرام عد الله س الرير  
 فقال يا اس اى كم على اى من الدين قال فكتمه فقال مائة الف  
 فقال و الله ما ارى اموالكم تسع لده قال فقال عد الله ا فرأيت  
 ان كان الى الف و مائتى الف قال ما اريكم تطيقون هذا فان عمرتم  
 عن شى منه (٦) فاستعيوا نى قال و كان الرير اشترى العانة سعين  
 و مائة الف فباعها عد الله بالى الف و ستمائة الف ثم قام فقال  
 من كان له على الرير شى فليوافيا بالعانة قال فاتاه عد الله س جعفر  
 و كان له على الرير اربعمائة الف فقال لعد الله س الرير ان شتم

(١) و فى الحارى ص ٣٣١ ح ١ و رياض الطره ص ٢٤٣ ح ٢ د فى احنى .

(٢) فى الاصل د مالى ، و فى الحارى ن هذا الباب د و ما ولى ، و فى هذب  
 اس عاكر ، لم يزل ، ص ٣٨ ح ٥ ط روصه الفام .

(٣) فى الاصل ياص راجع التهذيب ص ٢٤٣ ح ٥ .

(٤) فى الاصل ماص راجع الحارى ص ٣٣١ ح ١ .

(٥) فى الاصل د العا ، راجع الحارى تلك الصيغة .

(٦) فى الاصل . فاستعيوا نى ، و الصحيح . نى ، راجع الحارى هذا الباب .

تركها لكم فقال عبد الله بن الزبير لا فقال ان شئتم حملتها فيما توحدون  
 ان احرم قال عبد الله لا قال فاقطعوا لي قطعة قال عبد الله من ههنا  
 الى ههنا قال فاعطى منها قصصا دية فارواه وبقى منها اربعة اسهم و نصف  
 قال فقدم على معاوية وعده عمرو بن عثمان والمدر بن (١) الزبير  
 و اس رمعة قال فقال له معاوية كم فومت العانة (٢) قال كل سهم مائة  
 الف قال فكتم بقى منها قال اربعة اسهم (٣) و نصف فقال المدر  
 ان الزبير قد احدث سهما مائة الف و قال ان رمعة (٤) قد احدث  
 منها سهما مائة الف فقال معاوية كم بقى قال (٥) سهم و نصف قال  
 قد احدثه محمسين و مائة الف قال فلما فرغ ان الزبير من قضاء  
 دية قال سو الزبير اقسام بيثا ميراثا قال لا والله لا اقسم بيسكم  
 حتى اناذى بالموسم اربع سنين ألا من كان له على الزبير دين فليأتنا

(١) في الاصل يا ص راجع الحارثى تلك المصعة .

(٢) في الاصل يا ص راجع الحارثى ص ٣٣١ ح ١ .

(٣) في الاصل . و السبب ، و الصحيح نصف راجع الحارثى باب ركة الحارثى  
 في ماله .

(٤) في الاصل " قال " و الصحيح . و راجع الحارثى تلك المصعة .

(٥) لم يذكر النصف ما احدث عمرو بن عثمان و لا يستقيم الحساب الا به  
 في الحارثى قال عمرو بن عثمان قد احدث سهما مائة الف راجع باب ركة الحارثى  
 في ماله ص ٣٣٢ ح ١ .

(١) ملقعه قال لحمل كل سنة يادى بالموسم فلما مضت أربع سیر  
قسم بينهم قال و كان للزیر أربع سوة و ربع الثلث (٢) فاصاب كل  
امرأه ألف ألف و مائتا ألف قال لجميع ماله (٣) محسوب ألف ألف (٤)  
و مائتي ألف .

حَدَّثَنَا ابو صالح الاصهاني قال انا يحيى بن مدرك احبنا  
ابو اسامة عن هشام بن حسان عن ابن سيرين قال (٥) حلب رحل  
من التحار سكرًا الى المدينة فكسد عليه فلع عبد الله بن جعفر فامر  
(٦) قهرمانه ان يشتريه و ان (٧) يهبه الناس .

حَدَّثَنَا محمد بن محمد بن محمد بن ابراهيم الحارثي نا حماد عن هشام  
عن محمد بن ابي رحلا حلب سكرًا الى المدينة فكسد عليه فقالوا له

(١) في الاصل ؟ ملقعه . راجع الحارثي باب المذكور .

(٢) في الاصل . و اصل . راجع الصفحة المذكورة في الحارثي .

(٣) في الاصل محسوب راجع الصفحة المذكورة من الحارثي .

(٤) لعله . ألف . ما لت في الاصل و لا يسمي الحساب الا بـ في الاصل

فكذا . فجميع ماله محسوب ألف و مائتي ألف . و في الحارثي فجميع ماله محسوب ألف ألف  
و مائتا ألف من ٣٢٢ ح ١ .

(٥) في الاصل . حلب . و في الاصابة من ١١ ح ٢ كلكته عن افراد الدارقطني

هذا السد و المقن . حلب . و في تهذيب تاريخ ابن عساکر اصابا كذلك من ٣٣٨ ح ٤ .

(٦) في الاصل . قهرمانه . و الصحيح . قهرمانه . راجع الاصابة من ١١ ح ٢ .

(٧) في الاصل . يهبه . و الصحيح . يهبه . الاصابة من ١١ ح ٢ كلكته .

(۱) مع لعد الله من حمير فاته فاشتره (۲) بدوآرده و قال من  
(۲) احد شيئا فهو له فقال الرجل آحد معهم قال حد .

حَدَّثَنَا ابراهيم بن حماد بن اسحق ما عد الله من ابي سعد  
ما احمد بن عيسى المصرى حدثني مومل بن عبد الرحمن بن عباس  
ابن عثمان بن ابي العاص الثقفي حدثني سهل ابو حرير مولى المعيرة  
عن ابن شهاب عن عروة عن عائشة قالت دخل علي رسول الله  
صلى الله عليه وسلم و اما اتمثل يهدين البيتين -

(۳) ارفع صعبك (۵) لا يحل لك صعبه

يوما قدركه العواق ما حى

يحريك او يثى عليك و ان من

اثنى عليك بما فعلت فقد حرى

(۱) في الاصل باص راجع التهذيب ص ۳۳۸ ح ۷ .

(۲) في الاصل بدو دوارده ، و اصل الصحيح ، بدوآرده ، كلمة فارسية ،

(۳) في الاصل باص راجع التهذيب ص ۳۳۸ ح ۷ .

(۴) هذا الثان في الاصل هكذا .

ارفع صعبك لا يحل لك صعبه يوما قدركه العواق قد بما

يحريك او يثى عليك و ان من اثنى عليك بما فعلت كمن حرى

و اما صحتهما بما في عقد العريد ص ۲ ح ۱ و ص ۸۵ ح ۳ مصر .

(۵) في الاصل يحلف لك و الصحيح يحل لك او يحريك راجع عقد العريد

ص ۸۵ ح ۳ و ص ۲ ح ۱ مصر .

قال ردى على قول اليهود قاتله الله اتانى حبريل عليه السلام رسالة  
من رى عمر و حلّ ايما رجل صغ الى ابيه صيغة فلم يجد له حراء  
الا الدعاء او الشاء فقد كافاه -

حَدَّثَنَا ابو عبد الله محمد بن علي بن اسمعيل الالبلي ما يحيى  
ابن عثمان بن صلح ما محمد بن حارم بن عبد الله بن حارم الكوفي  
قل العشرين و المائتين ما ابو حنبل عن حسين الالبلي عن هشام  
ابن عروة عن ابيه عن عائشة قالت قال لي النبي صلى الله عليه و سلم  
يا <sup>(١)</sup>عائشة صعب قال الشاعر قال قلت لابي و امي يا رسول الله  
قال -

ارفع <sup>(٢)</sup>صعبك لا يحل لك صعبه د يوما فتدركه العواقب ما <sup>(٣)</sup>أحى  
<sup>(٤)</sup>يحريك او يثني عليك و ان من ه اتنى عليك بما فعلت فقد حرى  
قال النبي صلى الله عليه و سلم ما لليهودى قاتله الله لقد حامى حبريل  
رسالة من رى عمر <sup>(٥)</sup>و حلّ فقال يا محمد من <sup>(٦)</sup>اصطع الى ابيه

(١) في الاصل يابص و فلى ما . ما عائشة . لافصا المقام د

(٢) في الاصل يابص

(٣) في الاصل ه هدا . رابع عند الفريد ص ٣٢ ح ١ و ص ٨٥ ح ٣

(٤) في الاصل يابص رابع الصعصعة المذكورة من عند الفريد د

(٥) في الاصل د من رجل . رابع ما فله د (٦) في الاصل اصطع د



صبيحة فلم يجد ما يكافيه الا الثناء و الحراء فند كاهاه - حسين هو  
 ان رسم الابل انى عليه مالك س اس .

حَدَّثَنَا الْقَاسِمُ الْحُسَيْنِيُّ س اجمع لما عد الله بن ابي سعد  
 حدثني ابو عد الله محمد س احمق الميسي قال حدثني القاسم بن محمد  
 ان المعتز بن عياض س حماد بن عوف س ابي عد الرحمن س  
 عوف قال حدثني حميد س <sup>(١)</sup> معيوف الحمصي عن ابيه قال كنت  
 فيمن حصر الحكم س المطلب س عد الله س حطب <sup>(٢)</sup> مسح و هو  
 يحد نفسه و لقي من الموت شدة فقلت او قال رجل ممن حضر  
 و هو في عشيهِ اللهم هَوِّنْ عليه فانه كان و كان يُشَى عليه قال فافاق  
 فقال من المتكلم فقال المتكلم اما قال فان ملك الموت يقول لك انى  
 بكل سعى رفيق قال <sup>(٣)</sup> و كأنما كانت فتيلة اطعيت قال القاسم س محمد  
 فلما طلع موته ان هزيمة <sup>(٤)</sup> رثاه فقال -

(١) في الاصل . معيوف . و الصحيح 'معيوف' راجع التهذيب تاريخ ابن حبان  
 ص ٢٠٣ ح ٢ روضة القام .

(٢) في الاصل . معيوف . راجع التهذيب المذكور ص ٢٢ ح ٢ و معيوف اللذان  
 لعله مسح .

(٣) في الاصل . كتاب فاما . و الصحيح ما حكى راجع الصفحة المذكورة  
 من التهذيب .

(٤) في الاصل . و رثاه . و الصحيح . رثاه . .

(<sup>١</sup>) سالوا عن الحود و المعروف اين هما  
 (<sup>٢</sup>) قلت ايها ماتا مع (<sup>٣</sup>) المحكم  
 ماتا مع الرجل الموقى بدمه  
 يوم الحماط ادا لم يوف (<sup>٤</sup>) بالدم  
 ماذا (<sup>٥</sup>) سمح لو (<sup>٦</sup>) تشا<sup>١</sup> مقارها  
 من (<sup>٨</sup>) المقدم بالمعروف و الصكرم

قُرِي عَلَى عِدَّةِ اللَّهِ مِنْ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ وَأَمَّا اسْمُكَ حَدَّثَكُمْ  
 (١) دَاوُدُ بْنُ رَشِيدٍ مَا الْوَلِيدُ عَنْ ابْنِ لُحَيْعَةَ عَنْ ابْنِ الْأَسْوَدِ عَنْ (<sup>١١</sup>) عَمْرِو

(١) في الاصل ، سالوا ، تهدب ، تاريخ ابن عساکر ص ٢٠٣ ح ٢ .

(٢) و في التهذيب ، قتل ، ص ٢٠٣ ح ٢ .

(٣) في الاصل يا ص راحع تهذيب ابن عساکر ص ٢٢ ح ٢ .

(٤) في الاصل يا ص - تهدب ابن عساکر ص ٢٢ ح ٢ .

(٥) في الاصل ، سمح ، راحع الصعفة المذكورة من التهذيب .

(٦) في التهذيب ، تشا ، ص ٢٢ ح ٢ .

(٧) في التهذيب ، مورم ، .

(٨) في الاصل التهم و الصحيح ما كتبه راحع الصعفة المذكورة من التهذيب .

(٩) في الاصل حدثكم .

(١٠) في الاصل ، دراد ، و الصحيح 'داؤد' كما يأتي في الاسناد بعده .

(١١) في الاصل عمرو و الصحيح ، عمرو ، راحع اسد الغابة ص ١٧٨ ح ٦ .

اس الرير ان عد الرحمن بن عوف اوصى محمسين الف دينار  
في سبل الله و كان الرجل <sup>(١)</sup> يعطى الف دينار .

قُرِيَّ على عد الله حدثكم داؤد ما <sup>(٢)</sup> الوليد عن سعيد بن  
عد الرير ان مكحولاً <sup>(٣)</sup> أعطى مرة من ذلك عشرة آلاف دينار  
فكان يعطى الرجل من اصحابه حمسين ديناراً ممن المرس قال سعيد  
و كان مكحول يقول اذا أُعطيت فاحر .

حَدَّثَنَا محمد بن خالد ما ابراهيم بن اسحق الحرى ما سعيد  
ان سليمان بن اسحق بن كثير ما الوصافى قال كت عد <sup>(٤)</sup> ابنى جعفر  
قال <sup>(٥)</sup> يدخل احدكم يده في كم احبه او كيسه فياحد حاجته فلما  
لا قال ما اتم باحوال .

حَدَّثَنَا على بن محمد المصرى ما داؤد بن سليمان بن ابي

(١) في الاصل . يعطى ، و الصحيح . يعطى ، لاصطاح . الممام راجع اسم العاء

ص ١٢٨ ح ٦ .

(٢) في الاصل . للولد . و الصحيح . الولد ، لما مر في الاساد .

(٣) في تذكرة الخطاط ص ١٢ ح ١ حدر آناد كان الصكك و في شذرات الذهب

لا بن عماد ص ١٣٦ ح ١ ط ٥١٢٥ و امرأة الحان ص ٣٣٢ ح ١ حدر آناد . اعطوا ،

(٤) هو محمد بن على راجع محاصرات الاداء للزاع ص ٦ ح ٢ .

(٥) في محاصرات الاداء . ا . يدخل ، ص ٦ ح ٢ .

حجر<sup>(١)</sup> اما ابراهيم بن المدر ما استحق من حجر من محمد حدثني  
 عد الله بن حجر عن ام بكر عن المسور بن محزمة ان عد الرحمن  
 ابن عوف باع<sup>(٢)</sup> كريمة من عثم بن اربعين الف دينار فامر عثم  
 ابن عمار عد الله بن ابي صرح فاعطاه الثمن فقسمه بين ابي رهرة  
 و بين فقراء المسلمين و ارواح رسول الله صلى الله عليه و سلم قال  
 المسور فانيت عائشة رضى الله عنها بصيها فقالت ما هذا فقلت بعث  
 به عد الرحمن فقالت قال رسول الله صلى الله عليه و سلم لا يجوز  
 عليك بعدى الا<sup>(٣)</sup> الصارون سقى الله ابن عوف من سلسيل الجنة ،

حدثني عيسى بن موسى الهاشمي ما محمد بن حلف بن  
 المرزبان قال حدثني ابو محمد الطحى ما عد الله بن الربيع بن سعد  
 ابن ررارة قال حدثني معاوية بن ابي معاوية الهروى قال لما أُشِدَّ  
 عد الملك قول عيد الله بن قيس

انما مصعب شهيد من الا له تحت وجهه<sup>(٤)</sup> الطلح من -

(١) يامس في الاصل و في طى ما . اما . اى احراما .

(٢) في الاصل : كدمه . و ليل الصبيح . الكريمة . اى ارضا كريمة كما  
 في طبقات ابن سعد ج ٣ قسم ١ ص ٩٣ و الرياض ص ٢٨٤ باع عد الرحمن بن عوف  
 ارضا له من غنجان الخ و يحتمل ان يكون اسم ارضه الحامه .

(٣) راجع طبقات ابن سعد ص ٩٣ ج ٣ قسم ١ و الرياض ص ٢٨٤ .

(٤) راجع حرافة الادب ص ٣٦٩ ج ٣ الشعر و الشعراء ص ١٣٠ دائرة المطوف

(١) هدر دمه وامر ان يادى عليه من جاء به فله الف دينار قال  
 عبد الله بن قيس سمعت الداء و انا فى بعض (٢) ارقه دمشق  
 فلتقى الحرج الى اب دخلت دربا لا معد له و اذا فى صدر  
 الدرب دار و باب مفتوح فدخلت و صعدت (٣) اقتضرت فى صاحبة  
 الدار فامرت حاريتها باصعاد ماء و (٤) طت انى اريد الطهور  
 فصعدت الحارية فوصعت الماء و اصرفت فلما اطبت عن البرول  
 قالت هذا رحل حائف اصعدى له الصياغة فصعدت (٥) اسباط  
 و فراش و طعام فاقت فى ذلك اربعة اشهر (٦) يعدى على و يراح  
 بما احتاج اليه ثم دعت الى مائتى دينار و قالت عليك بعد الله ن  
 جعفر قال فخرت فوافيت المدينة و دخلت على عبد الله بن جعفر  
 (٧) مثلثا فلما (٨) جلست بين يديه (٩) كشفت العمامة و سلئت فقال

(١) فى الاصل تد راجع الاغانى ص ١٨٥ ح ٢

(٢) فى الاصل ارقه .

(٣) فى الاصل : عصرت ، و طى : عصرت . .

(٤) فى الاصل : طلت ، و الممام : يرمى . طت . .

(٥) فى الاصل : سباط . .

(٦) فى الاصل لبسوا على راجع كتاب الاغانى ص ١٨٥ ح ٢

(٧) فى الاصل : مثلثا ، و الصحيح : مثلثا ، لاصدار المقام .

(٨) فى الاصل : مثلث ، راجع الاغانى ص ١٨٥ ح ٢

(٩) فى الاصل : دعت ، الاغانى ص ١٨٥ ح ٢

عبد الله قلت نعم قال امير المؤمنين ساحط عليك و انت تدخل  
على قلت قد دخلت دارك و صرت في حوارك و وقعت عليك  
على فاحرق احارك الله فكس راسه ساعة ثم دعى بعد فقال ارل  
هذا عدك و احس اليه الى ان شمع له عد امير المؤمنين <sup>(١)</sup> فأمسى  
و قال لا يا احده عطاء قال فقلت لعبد الله س جعفر و ما <sup>(٢)</sup> يعنى  
اماني و قد تركي جيا كيت فقال عد الله س جعفر كم بلغت  
من الس قلت ستين سنة قال فكم عطاءك قلت <sup>(٣)</sup> الف درهم  
في كل سنة <sup>(٤)</sup> .

(١) في الاصل : فامنى ، و الصحيح - آمسى - الاغانى ص ١٥٨ ح ٣ .

(٢) في الاصل : و ما يعين ابني و قد تركي ، و صحتها آخدا عن الاغانى

ص ١٥٨ ح ٣ .

(٣) و في الاغانى الف درهم ص ١٥٨ ح ٣ .

(٤) تم الكتاب بهذه الواسه و في السحه مقدار نصف الصفحه سقط و في  
الاعاقى بعده : فامر له مارمين الف درهم و قال ذلك لك على ان يموت الخ ، و في  
سياق المصنف و صاحب الاغانى احلاف يبر ص ١٥٤ ح ٣ و راجع ايجاً حرارة  
لادب ص ٦٩ ح ٣ .



## The Māṇḍā Festival of Chota Nagpur

By K P CHATTOPADHYAY and N K BASU<sup>1</sup>

The Māṇḍā festival described below is not mentioned in any work on the Mundās or Orīsans nor in any other published work.<sup>2</sup> From the detailed description given it will be clear that the Māṇḍā festival is similar to the Grahaharan and Chadak festivals in Bengal. Full particulars of the Māṇḍā ceremonial have been given, as from the point of view of culture contact, intimate details showing similarities and divergences are specially important. Otherwise the proper procedure would have been to describe the Māṇḍā festival in terms of the better known Chadak festival. As however there is no detailed account of the Chadak or Grahaharan festival in English or Bengali, this is not possible. Our work was among Hinduised Mundās, and we were able to secure the help of an intelligent Mundā youth, named Sukhnā, who understood Bengali, spoke a fair amount of Hindi and was also well versed in Mundārī lore. He is a Bhuinhār of the village of Morābhādi and was Pāhān for several years under the special electoral system found in this village. The accuracy of Sukhnā's statements, regarding all matters not capable of direct observation, was checked by obtaining separate accounts from his co-villagers by dint of careful examination. Thus in the case of certain accounts of the Māṇḍā festival, no less than ten people were examined separately to corroborate his account. Among these were the officiating priest of the ceremony, the village barber and the drummer. It might be mentioned also that Sukhnā himself had gone through the ceremony every year for the previous ten years.

The actual ceremony was observed in full in 1924 by us personally in three villages, Morābhādi, Hātmā, and Hoochar, all to the north of Ranchi city and again in part in 1925 at Taṭālwā. It was further ascertained that the festival is held in places widely separated like Bāṇḍu, Hūḍru, and Jagannāthpur. A number of other villages in this district were visited and the

<sup>1</sup> The data were mostly collected in 1924 by both the writers—the first of whom was then a lecturer of the Calcutta University and his collaborator his pupil in the Post graduate classes. The first writer is responsible for the actual writing of the report.

<sup>2</sup> The ceremony is not mentioned by Rai Bahadur S C Roy in his monographs. In addition we were definitely told by him that it is absent among the non-Hinduised Mundās and Orīsans. In villages where Hindus were present, we found castes like Telis, and Kumhar joining in the fire walk. This was found to be the case in Hoochar.



presence of Devīthān (worship-place of Devī) and Mahādeo-thān or deothān (worship-place of Mahādeo), described hereafter, was ascertained. As the priests to these villages were common to Morābhādi we did not think it necessary to witness the actual ceremony, which is performed in accordance with the priest's directions in every case.

In all the villages north of Ranchi except Morābhādi, the festival has been in force as far back as the oldest people can remember and it is said to have flourished also in the time of their fathers and grandfathers<sup>1</sup>. In the case of Morābhādi, the festival is of recent origin and an account is available as to how it came to be introduced.

The story will be narrated as far as possible in the style used by our informants.

*Origin*—In the beginning there was no Mahādeo (Mahādev) at Morābhādi, but there were two Mahādeos in Badgañā (north of Morābhādi). One was worshipped in connection with the Māndā, the other, very few worshipped. Some people of Morābhādi wanted to have Mahādeo in Morābhādi, but he would not come. Once Sukhnā and his boon companion (judi) Sohrā had bhāṛ, a trance caused by possession of a deity or spirit,<sup>2</sup> and became devotees (Bhakat or Bhoktā). They took no meat, fish nor wine, nor any food cooked by others. At night they went to worship Mahādeo, praying to him to come to their village, but to no avail. They however continued to remain Bhoktā and to offer worship to Mahādeo. This went on for three months. In the meantime a wicked man of the village (sorcerer) magically caused a snake to bite Sohrā and thus killed him. This was because he was jealous of their having bhāṛ and likelihood of success in bringing the god. Then Sukhnā was afraid and went to four other young men, two of whom were great friends of his, and told them how he and Sohrā had tried to bring the deity but had not succeeded. Would they help him? They said they would. Then all became Bhakats and went to Mahādeo at night. These four men are Sukhrā, Prahād (these two are dead now), and Gopāl and Khutā.

After three nights they had a dream (they all had it) that the god would come to their village and appear in some place south of their devī-thān. Next morning, behold! the

<sup>1</sup> At Hātmā, we were told, the festival had fallen into disuse some years back, but after it was taken up by the Morābhādi people, it was revived in Hātmā.

<sup>2</sup> Spirit possession known as bhāṛ has been described by other writers. The person possessed rolls his eyes and moves his head somewhat wildly and mutters words which indicate the nature of the possession. The person may also behave violently. I witnessed a seizure of this kind at Morābhādi. It was exactly similar to the bhāṛ observed in Calcutta and elsewhere.

god was under the *pipal* tree (ficus religiosa) They started worshipping it, but the old men of the village scoffed at them, saying, 'It is no god, it has no power' But the youngsters went on worshipping and gradually the old men saw how all boons asked of this Mahādeo were miraculously granted They also had dreams from Mahādeo and finally came to be convinced of the genuineness of the deity It was now nearly a year from the time of the coming of the god (some time in summer) and the Māṇḍā was celebrated with great eclat The original five worshippers vowed to offer a goat to the deity each 5 years whether the Māṇḍā went on or not This year is the second occasion of offering a goat

According to another version, the actual advent of the deity took place in a different way The worshippers dreamt that the Mahādeo was asking for certain offerings They offered these and laid a *chādar* or body cover before the image It fell of its own accord into the sheet It was thus brought to Morābādī

#### THE DEITY

*The Deo-thān*—The place of worship of Mahādeo or the *deo-thān* as it is called, is generally at one end of the village. In the villages where Mundās are numerous, the *deo-thān* is in the village grove Elsewhere it is in a clearing <sup>1</sup> The *deo-thān* is a raised platform under a *pipal* or *guk-pinchā* tree faced with brickwork There are no sheds above In the middle of the raised square, generally at the base of the tree, is a cylindrical piece of stone fixed upright into a slot chiselled out on a slab fixed in the earth The edges of the slot are slightly raised It is undoubtedly the usual *lingam* and *yoni* arrangement Over the *lingam* is an earthen pot, suspended from a bamboo frame Water drips from an aperture at its bottom on the head of the *lingam*. We were informed that the latter is not the actual stone, but is merely chiselled out from a block of stone (chlorite or quartzite) The actual god is one of a heap of round (quartzite) stones, placed near it, generally to the east of the *lingam* This heap is called the abode of the 36 *yoginis* <sup>1</sup>

*Pārvatī*—To the right of Mahādeo and next to it was an image of *Pārvatī*, made of wood It looked like a panel torn off some door, the top rudely fashioned to represent a human head No attempt is made to indicate eyes, ears or mouth Hands and feet were represented by projecting pieces of wood at the sides, looking like crossbars of a panel On the

<sup>1</sup> At Hātāmī there was no such heap A portion of the *gulanaka* trunk (under which the Mahādeo stands) was gnarled and knobby This was smeared with vermilion and called the abode of 36 *yoginis* *Yoginis* are female spirits.

body were stuck a number of iron nails. The whole was smeared with vermilion.

At Morābādī there were two other deities nearby. Next to the Mahādeo, on his left, about a yard away, was a large piece of quartzite in a small enclosure on the ground. Further eastward was a pole of sākhuā wood stuck upright in the ground. The top was carved to represent a conventionalized human figure. The stone deity is known as Kāl Bhairav or Bhairō Betāl, the pole as Mahābirjī or Hanumānjī. In the other villages we could not find either of these deities. The priests, on being asked, said that these deities ought to be present near Mahādeo-thān but they were generally put in position at the time of ceremony, or merely a portion of the ground dedicated to them and the worship performed as usual. To the east of the pipal tree are stuck upright a number of bamboo sticks with red pennants. In addition to these deities there is one other who is of the same importance as Mahādeo. This is the Devi. Her place of worship is situated either to the north or south of the Mahādeo-thān. More correctly speaking, it is the latter place which should be described in terms of orientation with respect to the former. For the Devi is admittedly of more ancient origin than the Mahādeo. In some places the Devi has a square shed erected above her image, in others a more show is made of it by putting some kind of cover on the gulancha tree under which the Devīthān is situated. In Morābādī the Devi has been honoured with a cubical structure of brick, open on four sides and having a flat masonry roof. This was set up by a son of the Nāgbamāi Rājā of Rāntoo as a token of gratitude. Formerly when the Devi had not been specially worshipped by him, his children had died young. But now, through her grace his children no longer meet with an untimely death.

The deity consists of a low mound of earth, ellipsoidal in shape, the major axes running north and south. It is smeared with vermilion. On the top are stuck a number of iron trisūlas (tridentas), on these lie some flowers (gulancha), bead necklaces, dorichāmri (ribbon for plants), and khāru (iron bracelets covered with red lac, worn by Hindu women as a sign of wifehood) and some pebbles. These are mounted by worshippers on the deity with a prayer that the boon wished for may be granted. When the petition is successful, the pebbles, etc., are taken down and the offerings vowed are made. A pennant, like those described earlier, stands before the eastern entrance of some villages.

#### THE FESTIVAL

At the present time, the festival is held in summer, during the months of Chait, Baisākh and Jeth (April-June). The

exact date depends on the state of funds of the villagers and also on the convenience of the priest. Some time before the festival, the devotees chosen by the deity are marked out by having trances and becoming possessed by the god. In addition to these, there are some who have their vows to fulfil in return for boons granted to them by the Mahādeo. All these men are called Bhakats or Bhoktās, i.e. devotees. Women cannot become Bhoktās. The principal ceremony lasts for three days. On the first day the Bhoktās are invested by the officiating priest—invariably a Rāmāit Gossāin—with a *janeo* (sacred thread of the twice born) of cotton thread. From this time the Bhoktās give up eating meat, fish, salt, turmeric and other spices. They may partake only of rice, fruit, milk and sweets on the day of investiture. The next two days they fast, those unable to observe a complete fast taking a little milk or sweets.

From a few days before the ceremony, the Bhoktās gather at the deothān and worship the god. They also put on their special dress and carry the Pārvatī Devi from house to house collecting money for the festival.

*Dress*—Every Bhoktā wears on his head a turban (usually new), with a long tail. The turban is secured to the chin with a band of red cloth which goes round the head and neck. Necklaces of beads are worn on the neck. Broad bands of beads cross the body from right to left in the form of an X. Over the waist, covering the abdomen up to the neck, there are a number of white or sometimes coloured strips of cloth interlinked in a curious fashion so as to give a ribbed effect (Plate 7, fig. 3). The garment is a piece of cotton cloth—in the cases observed, red or yellow—worn like a sash, to be just wound round the waist. There was no tuck at the bottom as for the *dhoti*. On the arms are bound a large number of coloured strips of cloth of considerable length, the free ends nearly reaching the ground when the hand hangs down. On the ankles are anklets and *ghunghurs* or small bells. Besides this dress each Bhoktā has a cane stick in his hand. Many of them have also a *chāmar* (peacock-feather fan or yak-tail brush), and a few were seen with shields as well. The faces and bodies of the Bhoktās are smeared with rice-flour solution.

In this dress, the Bhoktās go about accompanied by the drummer, and carrying Pārvatī. On entering a house, the Bhoktās lay their sticks on the ground and place the goddess on these.<sup>1</sup> The housewife burns some incense before the goddess, on a tile, offers some betel leaf and gulancha flowers, places a red bangle on one of the projecting pieces (left,

<sup>1</sup> The Devi proper is different from Pārvatī as noted previously.

upper) and then hangs it on one of the nails driven into the body of the Pārvatī. The nails are then smeared with vermilion. If the house is that of a *Lohar* (blacksmith), one or more fresh nails are driven into the wooden body of the goddess. We could not ascertain any rules governing the number of nails driven in, in any particular house or year. Finally, some rice is sprinkled on the cloth covering the deity and a Bhoktā takes the image on his head. Water is poured on the body and head of the goddess, and as it flows down the lower extremities, children are made to receive the fluid on their head in turn. The Bhoktās dance a good deal in these rounds of house to house visits, time being kept to the beat of the drum.

On the day of the festival an enclosure is put up round the Mahādeo and women are not allowed to go inside. The Mahādeo is encircled by an earthen dam about a cubit high and this is filled with water. The pot hung above the deity is also filled with water and this drips constantly on the head of the Mahādeo and into this earthwork. The idea is to keep the Mahādeo immersed in water throughout the festival, as otherwise the Bhoktās will feel thirsty. Certain other arrangements of a more practical nature are made to above the Bhoktās cool. Frequent bathing in the village tank putti described—with a certain amount of ceremony. On its the of, close to the water, is raised a mud platform about honour gh, in the shape of a conventionalized human figure, sides aded with rice-flour solution and smeared with ,ermilion a son of is burnt on a tile near it. When bathing, the Bhoktās Former sticks on it by their addition, for each Bhoktā there is Sokthān who he ar des water on him from time to time. The Sokthān is a woman, generally of the kin of the Bhoktā. Usually she is the sister or mother, rarely the wife. The Sokthāns fast on the second day of the festival. They bathe in the tank and burn some incense on the tile by the platform on the bank, already mentioned. A brass water-pot (*lotā*) carried by them is bur-nished with earth, washed, filled with water, and the surface smeared with rice flour solution. Vermilion marks are made on the neck of the water-pot (groups of three vertical lines), a chaplet of gulancha flowers put round it and a mango twig placed in it. The pot is then carried on the head to the deothān.

Towards the evening of the second day, the Bhoktās stand in a line facing east before the devithān, invoking the Mahādeo, the drums and trumpets beat, the *Hajam* or barber brings the accessories and the priest burns incense, uttering mantras (incantations). As the worship is finished, the Bhoktās squat on the ground, facing Mahādeo, one behind the other in an unbroken line. Helped by two assistants, the priest gets up

on the shoulder of the last man near the devithān and walks along on this human pathway. Those who have already been trod upon by the priest get up and run forward to take their places in front. In this way the priest walks round the Mahādeo and Devi and back to Mahādeo again on the shoulders of the devotees, till he comes back to the place from which he started. This part of the ceremony is said to be observed in Tāṭisilwāi whence the Rāmāit Bairāgi or Gosāin of Morābādī comes. It was witnessed by us at the latter place. Elsewhere this did not form part of the ceremony. It is known as *kāndhāyā* or shouldering. As soon as *kāndhāyā* was finished, the devotees hopped off on one leg to Mahābir, caned him once and walked back to the devithān whence they had started.

The Bhoktās again stand in a row, holding their sticks horizontally, each man grasping together his own and those of his two neighbours on both sides. The whole line bows down to the earth, bending from the waist and rises again as one, moving sideways towards the Mahādeo, going round it like a gigantic snake, chanting all the while the name of Mahādeo and Devi. As the starting point is reached, the line breaks and each man hops off to cane Mahābir and walks back to the devithān. This is known as *betjori* or joining the canoe. The general bathing now takes place. On their return, the Bhoktās lie down on the ground in their dripping clothes, flapping their backs, heads to the east and the hands joined in prayer. The priest having blessed them by sprinkling water or *agreed* they all roll round and round over the path invoking Mahādeo, till they reach the Mahādeoathān. They now begin to go round and cane Mahābir as usual. This is known as *latan* or rolling. All this time Sokthāns sprinkle water on their heads with the mango twigs. The Bhoktās now touch the fire before Mahādeo, put a little ash on Mahādeo and smear each other with ashes. The devi and the priest also come in for a share of this. The pāt Bhoktā or chief devotee (who is to walk first over the fire mentioned later on) takes a little water from each Sokthān and pours it into the earthen dam round Mahādeo. The Sokthāns also pour what remains in their pots into this reservoir.

*Hāndel Sevā or Hindol*—After an hour or so, the final preparations for the night are made. The Bhoktās go for a bath and come for the *hāndel sevā* (*hindol*=swinging). For this swinging ceremony two wooden posts are erected before hand, midway between Devithān and Mahādeoathān, usually with the tops carved as in the case of Mahābir. There is a cross-piece running north to south at a height of about six feet above the ground.

After a bath, the Bhoktās worship Mahādeo. The priest then goes to the swinging place and draws a square on the ground

to the east of it and close to it. This is divided into nine equal squares by drawing lines of (dry) charcoal powder, or dust, and rice-flour. Small flags (pieces of cloth tied to small sticks) are stuck one on each square. The flags should be of different colours or materials. Worship is now done to this. The ceremony is known as *navagraha puja* (worship of the nine planets). A charcoal fire is now made in a hole on the ground, right under the cross-piece and branches or bamboo and some thorny trees heaped up a few feet beyond, to the east. A loop is made on the cross piece with a turban-cloth or body-cover, and the Bhoktā swings east to west, suspended by his feet from the loop. Incense is thrown on the fire and head and face actually pass through a flame. Conchshells are blown and the swinging Bhoktā as well as others shout 'Mahādeo, *Baṇḍāh-kī jay*' (glory to Mahādeo, Baidyanāth, etc.) and so on. Finally the Bhoktā is swung up to a horizontal position, and passed by assistants, over a pair of crossed flags and the heap of thorns and made to turn a somersault, landing him on his feet. Immediately, the Bhoktā hops off on one leg to Mahādeo-thān, makes his bow and hops off again to devīthān, entering it by its western entrance. Then he walks back to Mahādeo-thān.

In the meanwhile arrangements have been going on for the putting in of the trench. The trench for heaping live charcoal had been the site for several days on the same site where it has been made honourable year to year, to the south of the Mahādeo-thān. Measurements gave the actual length, width and depth of the pit a son of 14 ft, 1½ ft to 2 ft and 6 inches to 1 ft respectively. Formerly the pits were within small limits as indicated. Live charcoal is first put in the pit with pieces of burning wood and when the fire is in a blaze, more charcoal is heaped up to the height of about a foot from the ground on either side.

The fire being nearly ready, the Bhoktās go for a bath and the pāt Bhoktā brings back a pot of water. He then burns some incense at each end of the fire. The priest now takes up some live charcoal in an earthen vessel to the deities and does worship. Then the Bhoktās each take a few pieces of live charcoal on their palms and run to the Mahādeo-thān, and offer them to the god, burning incense on them. Then they come back to the fire. In Morābādī, the priest now mounted the Pāhān's shoulders. Elsewhere he did not do so. Mounted or unmounted he now goes round the fire three times and sprinkles the water brought by the pāt Bhoktā, with betel leaves, calling to the deity. The flames are then fanned to a blaze with winnowing fans and the Bhoktās march over from west to east and back and finally again to the east. Sometimes this proves too much and fire-walking is done only once; this is however considered highly irregular. In any case the Bhoktās are preceded by the Pāhān in walk-

ing over the fire in the first passage. Some wet straw was heaped at the eastern end of the fire.<sup>1</sup>

After the fire-walking, the Bhoktās may take sugared water, milk, etc.<sup>2</sup>

The rest of the night is spent in dances by the villagers, Bhoktās and dancing parties invited from other villages.

The dances were mostly in parties, and were of two kinds—with and without masks. Whenever there is a masked dance, the dances begin with some one wearing a mask of the elephant-headed deity Ganeś. This was actually observed by us in one place only. We were however told in another place that Ganeś had just come and gone away and we had missed him. Otherwise first comes the *selāmi tāl* (*selāmi*=bow, *tāl*=dance timing) and then a slow dance. Actually we found war dances to take precedence of all other dances after the *selāmi tāl*. The dancers were armed with swords, or sometimes with bows and arrows.

Of masked dances we observed the following, the masks being explained to us after the dances.

### 1. Groups

(1) The dance of Rāma and Lakṣmana. The two heroes, armed with bow and arrow entered the scene followed by their Sītā. They danced about a little. Then Parāśurāma entered and tried to fight—all in dance motion. The masks agreed first named three had pleasant features, the last looked fierce and ferocious.

(2) Bhīma and Duryodhana. Bhīma and Duryodhana entered armed with *gaddas* (wooden maces). They circled round and round keeping step to the drum, and fought. Duryodhana was killed and Bhīma at first rejoiced, dancing with great spirit. Then he felt sorry for his cousin's death, and wept. Both the masks were quite fierce looking (see Plate 7, fig. 2).

<sup>1</sup> In order to find out how they could coolly walk across twelve feet of live charcoal fanned into a blaze, without any blisters later on (soles were examined afterwards), my brother-in-law Sreejāt Sutar Tagore joined the band of Bhoktās. He had to make the necessary observances but was exempted from the rolling and swinging part of the ceremony. He ascribes the immunity from the effects of the fire to the mud crust formed by constant bathing and going about barefoot with wet clothes and body. The orthodox belief is that Pārvatī devī lays down her *anchara* (end of the *sāri* thrown over the shoulder) for the Bhoktās to walk on. On one occasion my cook followed the Bhoktās without any preparation and got blisters on his feet. This would confirm the explanation suggested.

<sup>2</sup> Modern influence has led to lemonade replacing sugared water in some places.



*II Solo dancing.*

(1) The *Gaungā tāl*. The dancer wore the mask known by the above name—cattle horn (see Plate 7, fig 2),—painted blue, with two horns coming out, one on each side of the head. The dance was very spirited and vigorous. The buffalo thinks, who is so brave and powerful as I am!

(2) The *Hanumān tāl*. A man wearing the mask of Hanumān came and danced.

(3) The *Ghorā tāl*. A human rider had a rectangular bamboo frame round his waist, covered with coloured cloth. The horse's neck was fixed in front of the man and the tail behind, quite accurately. The dance was very finely executed at Morābādī by our informant Sukhnā already mentioned.

Besides these, Śiva, Kṛṣṇa and others just came and watched the dances and occasionally did a few turns themselves. In two places we found Śiva doing some comic dances the sense of which we could not understand.

The masks were said to be made, some at Sili, others at Tātisilwāi, both railway stations on the line from Purulia to Ranchi. All the masks had fine features—fine nose, high forehead, etc. as usually found in the clay images worshipped by the Hindus. The eyes, as usual in such cases, were long and a little slanting (Plate 7, fig 1).<sup>1</sup>

One or two farces were acted in the course of the dances in an interval.

The *Charkh*.—On the next day comes the swinging on the *charkh*. The *charkh* or swing is a simple affair, being a cross beam balanced at the middle and kept in position on an upright by crossbars fixed to a rotator. On one end of the pole is fixed a loop of rope on which the swinging Bhoktā's feet rest. At the other end of the beam hangs a cart wheel on which a man stands balancing the devotee. A rope is fixed to the wheel and by pulling it, the *charkh* is made to go round. The Bhoktā bathes, dresses fully and goes up the *charkh*. Each man swings round three times, gets off on one leg, bows to the supporting posts of the swing and the platform and hops off to Mahādeoṭhān and then to Bhairava, Hanumān and Devī. The Gosāin now takes off the sacred thread of the Bhoktā.

The last rites of the Māndā were performed on the following day. Mahādeo and Devī were worshipped and offerings of nine kinds of fried grain were made. Two days afterwards, two goats were sacrificed, one being offered to Devī and another to Mahādeo. The offerings were made by a Bhoktā who had been observing Māndā for three years consecutively.

<sup>1</sup> Photographs were taken of the masks on the morning after the ceremony.

After worshipping the deities, the Gosāin painted some vermilion on the little horns of the goat to be sacrificed. The goat was held in front of the Devī, facing east. At first the particular goat did not browse on any of the bel leaves lying on the Devī. It was however coaxed into doing so and immediately afterwards was taken out of the devīthān, to the east and its head chopped off with an axe. It was not held in any frame at the time. The blood was sprinkled on the Devī. The head was also laid on the deity and went afterwards to the Gosāin. The other goat was similarly sacrificed to Mahādeo.

In one of the villages near Ranchi (Tangrañoli) a goat belonging to the whole village was sacrificed in front of the swinging post of the *Andol* ceremony and blood sprinkled on the fire just before the swinging over fire. It was stated that the Bhoktās would not be able to swing or walk over the fire without this sacrifice.

#### THE PRIESTS

The officiating priests are invariably Rāmāit Gosāins. Enquiries were made of Gosāin families residing at Ormanjhi, Tāpailwā, and Garhi and also of the Gosāins when they came to perform the ceremony at Morābādī, Hochar and other places. All the Gosāins claimed to be of the Achinīa or Achyutānanda Gotra. At marriages they are served by Śākadwīpī Brāhmins. Although they claimed that their marriage ceremony was different from and superior to that of Mundās, the actual details as obtained from them agreed closely with the description given in S. C. Roy's work<sup>1</sup> and with reports obtained by us from Mundā Pāhāns and old men. Only the ceremony of cutting the water was stated to be absent in one place. The ceremony followed is common to Mundās and also lower castes, like the Lohāns.

<sup>1</sup> The Mundās and their country - by Rāi Bihādur S. C. Roy

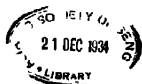






FIG 1 Front 1 Rām; 2 Śiva (centre); 3 Kṛṣṇa; 4 Lakṣmī  
Rear: Pārasurāma (last mask)

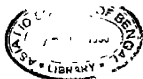


FIG 2 Bhīma and Duryodhana on either side and  
Candīkya in the middle



FIG 3 Bhaktās in full dress





**Proceedings**  
of the  
**Asiatic Society of Bengal**  
for 1933.

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*[Journal and Proceedings of the Asiatic Society of Bengal]*



## PROCEEDINGS OF THE ANNUAL MEETING, 1934

The Annual Meeting of the Asiatic Society of Bengal was held on Monday, the 5th February, 1934, at 5-30 P M

### PRESENT

L L FENNOR, Esq, O B E, D Sc, A R S M, M Inst M M, F G S, F A S B, President, in the Chair

### Members

Agharkar, Dr S P  
Biswas Mr K P  
Bogdanov, Mr L  
Brahmachari, Dr C N  
Brown, Mr Percy  
Chatlerjee, Mr P P  
Chopra, Lt Col R N  
Coulson, Dr A L  
Ezra, Sir David  
Ghosal, Dr U N  
Guha, Dr B S  
Haq, Mr M M  
Heron, Dr A M  
Hobbs, Mr Hans  
Hors, Dr S L  
Hosain, Dr M Hidayat

Hulbert, Mr O  
Kalyanatha, Mr Ramdhan  
Krishnan Dr M S  
Lau, Dr S C  
Majumdar, Mr N K  
Manon, Mr Johan van  
Man M M S  
Mookerjee, Mr R P  
Mukherjee, Dr J N  
Prasada, Dr Banu  
Rahman, Mr S K  
Ray, Dr H C  
Rossetti, Mr F F L  
Suryadaskar, Sir D P  
Soul, Mr S C  
Wadia, Mr D N

### Visitors

Fennor, Mr

Parkinson, Mr C L

Sale Mr H M

The President after opening the meeting, read out a message from H E the Governor of Bengal, as follows —

'On the occasion of the first Annual Meeting in the fourth half century of the Society's life I desire, as Patron, to send an expression of my very sincere good wishes for the continued prosperity of the Society'

The message was received with loud applause.

The President ordered the distribution of the voting papers for the election of Officers and Members of Council for 1934, as well as the voting paper for the election of an Ordinary Fellow proposed by the Council, and appointed Mr H Hobbs and Dr S C Law to be scrutineers.

The President ordered the distribution of copies of the Annual Report for 1933 and called on the General Secretary to make a few remarks thereon.



The Annual Report was then presented (*vide* page xii)

The retiring President then delivered a brief address (*vide* page viii)

The President called upon the scrutineers to report and announced the result of the Council election (*vide* page xi)

The President expressed his thanks for his re-election

The President then made the following announcements —

'I have now great pleasure in announcing that having heard the report of the scrutineers I declare the following Ordinary Member —

Mr D N Wadia,

duly elected an Ordinary Fellow of the Asiatic Society of Bengal

I have next to announce that the report of the Trustees of the Elliott Prize for Scientific Research not having yet been received, the award for the year will be announced later during the year

The prize for 1934 will be for Physics regarding which a detailed announcement will be published in the *Calcutta Gazette* and the *Bihar and Orissa Gazette*

My next announcement is regarding the Barclay Memorial Medal. This medal is awarded biennially for conspicuously important contributions to medical or biological science with special reference to India

This year the medal is awarded to Dr R Row, O B E, D Sc, formerly Professor of Pathology, Grant Medical College, Bombay, for his long sustained and distinguished labours in the field of medical research

My last announcement relates to the Annandale Memorial Medal. This medal is awarded every three years for conspicuously important contributions to the study of Anthropology in Asia. This year the medal is awarded to Dr Eugène Dubois, formerly Professor of Anthropology in the University of Amsterdam with special reference to his works on the *Pithecanthropus erectus*

After these announcements the General Secretary reported that in consultation with the President he had telegraphically replied on behalf of the Society to all messages of congratulation telegraphically received, he further announced to the meeting the additional messages of congratulation received from the following institutions after the date of the 150th Anniversary Meeting on the 15th January, 1934 —

- 1 Academy of Sciences, Allahabad
- 2 Rerum Naturæ Investigatorum Societas Universitatis Tartuensis
- 3 Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle

The General Secretary also read to the meeting a telegram from Sir George Grierson in reply to the Society's telegram, as follows —

' My grateful and affectionate thanks to Members, Asiatic Society of Bengal, for your kind greeting—Grierson '

The President then said, ' In declaring the Annual Meeting dissolved, I now invite the Members present to continue in Ordinary Monthly Meeting of the Society for the election of Ordinary Members and the transaction of business '

## ANNUAL ADDRESS, 1933-34

LADIES AND GENTLEMEN,

In accordance with your wishes expressed at the Annual Meeting held in February last, Sir Charu Ghose should have been occupying the Presidential Chair this afternoon. During the year, however, Sir Charu, on account unfortunately of ill health combined with his duties as acting Chief Justice of Bengal, asked the Council to permit him to resign from the Presidentship, and the Council invited me to occupy the Chair thus vacated. I take this opportunity to express my appreciation of this honour and my intention to promote the interests of the Society to the best of my ability.<sup>2</sup> It is pleasant also to record that Sir Charu was sufficiently well to attend our recent Anniversary Banquet.

It is customary for our Annual Meetings to be honoured by the presence of our Patron, the Governor of Bengal, and for guests to be invited by the Society, and for the meeting to be followed by an exhibition of objects of letters, arts, and science put together by the members of our Society. As you all know, however, this year is an exceptional year in the history of our Society, for we have just celebrated the 150th Anniversary of our foundation. The Anniversary Celebrations took the form of a conversatione in the Indian Museum, at which a large number of exhibits were shown, followed by an Anniversary Banquet, at which we were honoured by the presence of our Patron, His Excellency Sir John Anderson the Governor of Bengal. This Banquet was followed by a special Anniversary Meeting at which the Society received addresses of congratulations from learned bodies abroad, and at which we also honoured ourselves by electing 12 special Anniversary Members. As President at this Anniversary Meeting it fell to my lot to deliver an Anniversary Address.

On the conclusion of the Anniversary Meeting and the celebrations in connection therewith, your Council decided that it would be desirable this year to reduce the Annual Meeting to a meeting purely for the conduct of the necessary formal business, thus saving the large amount of work that would otherwise have fallen upon your staff immediately after the Anniversary Celebrations, the labours due to which were additional to the heavy pressure of the extra work that the Indian Science Congress annually causes during the two or three months preceding Christmas. In consequence of this decision, the Society has not this year invited guests—though we are glad to

see here guests of members—and we have not prepared any special exhibit. In addition it has been decided that the President is not expected on this occasion to deliver a Presidential Address.

I must confess that I contributed towards this decision and agree with it, and I should not like at this present moment to be expected to produce a second address in such a short time. But I must say, in order to assure members, that our departure from custom this year is not to be taken as a precedent, and next year we shall expect to have the usual type of Annual Meeting with exhibits and let us hope a Presidential Address.

Although I do not propose to deliver now a formal address, I must emphasise that this particular year is a very special one in the history of the Society, as indicated by our 150th Anniversary Celebrations. In my Anniversary Address I summarised briefly the work which our Society has done for Letters and Science during the first 150 years of its existence and I pointed out the extent to which the activities that were formerly undertaken by our Society have been assumed by Government scientific and other departments and by various learned Societies. I also indicated the extent to which our Society must be regarded as the parent and sponsor for the general activity in India both of Science and Letters and, as an illustration on the Science side I mentioned our special relationship to the Indian Science Congress and in general, I showed that our Society besides actively pursuing researches through its own members, also occupies the position of an elder body towards other Societies and Institutions in India.

The question now is What are we going to do to mark the passage of 150 years? We have had our Anniversary Celebrations, and, in addition we are arranging for the compilation and publication of a 150th Anniversary Volume on the lines of the volume issued on the occasion of the 100th Anniversary. I hope, however that we shall be able to do more than merely to record our activities in the past. There is a movement now afoot to found in India an Academy of Sciences for the promotion of the general interests of science. The desire is that this Academy should be an Academy of limited membership, so that membership of it shall be an honour and so that it shall form an authoritative body acting on behalf of Science in general. It is also desired that the Academy should be founded in such a manner that an effective liaison is preserved between Science and Letters.

It seems obvious that, in view of the very special position of the Asiatic Society of Bengal, it will be difficult successfully to found such an Academy and to preserve that desired liaison without some relationship between this proposed Academy and

our Society. A Committee was appointed at the recent meeting of the Indian Science Congress to work out a constitution for this Academy, and your Society has offered to this Committee the hospitality of our rooms, and the Committee is due to commence work in a few days. It is to be hoped that this Committee will be able to design an Academy that will fulfil the objects the scientists of India have in view whilst preserving this very desirable liaison between Science and Letters. Should the Committee succeed in working out an effective scheme of relationship between the Academy of Sciences and the Asiatic Society of Bengal, so that we have in the end a resultant co-ordination of all scientific effort in India and the major portion of literary effort, then Science and Letters in India will have made a great stride forward, and we in this Society may expect to see the next 50 years marked by further noteworthy progress.

I propose to end in a minor key but with a hopeful note. It is shown in the Annual Report of your Council for 1933 that during the year in question there has been a serious falling off in the membership of our Society. This decline in membership is partly to be attributed to economic causes, and if the Society is to be empowered financially and otherwise to continue to play its true role with reference to Science and Letters in this country, we want not only the subscriptions of all persons who are eligible for membership but we desire their support and, in the words of His Excellency Sir John Anderson at our Anniversary Banquet 'we must hope that in the future our roll of membership will be a guide to the intellectual and social aristocracy of India. Let us hope that the forthcoming year will see a great addition of suitable gentlemen to our roll of members. As you will see later we are making a good beginning to day and with similar additions during the year we may hope to recover the losses of the last year or two and gradually to rise to greater figures than ever before.

**OFFICERS AND MEMBERS OF COUNCIL  
ASIATIC SOCIETY OF BENGAL, 1934**

*Elected and announced in the Annual Meeting 5th February,  
1934*

*President*

L L Fermor Esq, OBE ARSM DSc (London) FGS,  
M Inst MM, FASB

*Vice Presidents*

Sir R N Mookerjee, K C I E, K C V O DSc, Hon FASB

Sir David Ezra, Kt, FZS, MBOU

Rai Upendra Nath Brahmachari Bahadur MA MD PhD  
FASB

Lt Col R Knowles BA (Cantab) MRCVS FRCP  
IMS FASB

*Secretaries and Treasurers*

General Secretary — Johan van Manen, Esq C I E, FASB

Treasurer — S L Hora Esq DSc FLS FZS FRSE  
FASB

Philological Secretary — K Chatterji Esq MA D Lit  
(London)

Joint Philological Secretary Shamsul Ulama Maulawi  
M Hulayat Hosain, Khan Bahadur PhD, FASB

Natural History { Biology — Bani Prasad, Esq DSc FLS  
FZS FRSE FASB

Secretaries { Physical Science — J N Mukherjee Esq,  
DSc (Lond) FGS (Lond)

Anthropological Secretary — B S Guha Esq MA, PhD  
(Harvard)

Medical Secretary — Lt Col R N Chopra C I E MA MB,  
IMS, FASB

Library Secretary — A M Heron, Esq DSc (Lond) FGS,  
FRGS, FRSE

*Other Members of Council*

The Hon'ble Mr Justice C C Ghose, Kt, Barrister at Law

M Mahfuz ul Haq Esq, MA

L R Fawcett, Esq BA (Cantab) FGS

Percy Brown, Esq, ARCA FASB

K N Dikshit Esq, MA

J M Rottomley Esq BA (Oxon) FLS

## ANNUAL REPORT FOR 1933

The Council of the Asiatic Society of Bengal has the honour to submit the following report on the state of the Society's affairs during the year ending the 31st December, 1933

### 1. Ordinary Members.

*Gains and losses* —These were as follows during the year —

<i>Gains</i>		<i>Losses</i>	
Elections brought forward	3	Elections lapsed	4
New elections	20	Deaths	3
Withdrawal of resignation	1	Resignations	17
		Rule 38	16
Total	24	Total	40

Initial total 452 net loss 16 final total 436

*Rule 38* —This Rule, dealing with members whose subscriptions are in arrears, was again strictly applied and the names of no less than 16 Members were consequently removed from the roll for this cause

*Membership List* —The customary and very necessary detailed cross-check of the membership lists with the membership card index was made at the end of the year

*Non resident Members* —Their total at the end of the year was 126, leaving more than ever room for substantial expansion

*Life-members* —The total of our Life members has increased by 2 and now stands at 56 None were lost by death and two Ordinary Members compounded during the year

*Deaths* —This year the loss to the Society by death has been less heavy than the year before. Amongst the distinguished and specially valued Members lost to us whose memory will be cherished, and for whose departure the Society is the poorer, the following may be mentioned —

Shub Nath Bhattacharya (Ordinary Member 1909)  
Hem Chandra Das Gupta (Ordinary Member 1915)

### 2 Associate Members

During the year no new Associate Members were elected. The present number stands at 7 statutory maximum 15

### 3. Special Honorary Centenary Members.

During the year the Society lost through death its only remaining Special Honorary Centenary Member, the Rev A H Sayce

#### 4. Institutional Members.

During the year the following institution was admitted to this class of membership —

The Allahabad University Library Allahabad

Their total number is 6

#### 5 Ordinary Fellows

At the Annual Meeting held on the 6th February 1933 the following Members were elected Ordinary Fellows —

Percy Brown  
D. C. Ganguly  
Shri. Han Kachhap  
Chubau Yazhou

At the end of 1933 the number of Ordinary Fellows was 49, statutory maximum 50

#### 6 Honorary Fellows

During the year no new Honorary Fellow was elected  
The following two Honorary Fellows were lost by death

Dr Alfred William Meek (1911)  
Shams ul Ulama Sir J. J. Meek (1931)

At the end of 1933 the number was 26, statutory maximum 30

#### 7 Obituary

During the year the Society received to its great regret news of the death of the following distinguished relations —

H. R. H. the Duke of the Abruzzi, Academician of Italy  
Lt Col John Stephenson C.B.E. F.R.S. (Editor of a work in the *Bibliotheca Indica* and one time Ordinary Member and Ordinary Fellow of the Society and a recipient of the Barclay Memorial Medal)

#### 8 Condolences

The Council expressed condolences to the relatives of the following distinguished personalities deceased during the year —

Lord Chelmsford P.C. G.C.M.G. G.C.S.I. C.B.E. C.B. an ex Patron of the Society

Dr Alfred William Meek an Honorary Fellow of the Society  
Shams ul Ulama Sir J. J. Meek an Honorary Fellow of the Society

#### 9 Council

The Council met 11 times during the year. The attendance averaged 10 of the 19 component members



The following resolutions of thanks were passed by the Council —

- To Mr L. R. Fawcett for the draft reply prepared by him to the Memorial to the Government of India in the matter of the proposal to abolish the post of Director Zoological Survey of India
- To the outgoing members of Council for the services rendered by them to the Society
- To Sir C. C. Ghose for the services rendered by him to the Society as its President
- To Mr. Hafeez Abdul Gafur of Calcutta, for the presentation to the Society of a large collection of Islamic books and MSS and also to Dr. E. N. Ghosh for his valuable initiative in connection with this donation
- To Dr. S. I. Hora for his memorandum concerning the various medal funds administered by the Society and also for his memorandum concerning the present position of the Journal of the Society

### 10 Office Bearers

The changes in the Council during the year were as follows —

- Dr L. L. Fernald President *vac* Sir C. C. Ghose resigned on 1st July 1933
- Dr S. I. Hora Acting General Secretary *vac* Mr. Johan van Maanen absent on leave from 9th August to 19th September
- Sir David Ezra Senior Vice President acted for the President *vac* Dr L. L. Fernald absent from 20th September to 29th December

Absences other than those mentioned above were —

- Mr Percy Brown, from 1.3.33 to 1.10.33
- Dr F. L. Fernald from 1.4.33 to 1.7.33
- Col Sewell from 27.4.33 to end of the year
- Mr Fawcett from 15.4.33 to 19.6.33 and from 11.9.33 to 1.11.33
- Dr Hora from 15.5.33 to 15.6.33
- Dr Mukherjee from 6.2.33 to 15.4.33
- Prof Mahabul Haq from 1.5.33 to 1.7.33 and from 20.9.33 to 1.11.33
- Col Chopra from 6.2.33 to 15.4.33
- Dr Prashad from 5.8.33 to 10.9.33

### 11 Committees of Council

The Standing Committees of Council during the year namely the Finance Publication and Library Committee met monthly, except in September.

Special Committees were appointed (1) to draft a reply to a letter from the Government of Bengal regarding draft rules issued by the Government of India under the Ancient Monument Preservation Act 1904 (2) to draft a reply to a circular letter concerning the formation of an Academy of Sciences and (3) to make suggestions and arrangements and to organize the celebration of the 150th Anniversary of the Foundation of the Society on the 15th January 1934.

## 12 Finance Committee

The Finance Committee continued during the year to meet on dates different from and a few days prior to those of the Council Meetings.

A Special Meeting to frame the budget for the next year was held in December.

## 13 Office

*Staff*—There were no changes in the office staff.

*Subordinate Staff*—In the subordinate staff the usual minor changes took place which do not call for comment.

*Correspondence*—This year the number of outgoing letters was 2 173 and that of incoming letters 2 796.

*Council Circulars*—The number of Council and Committee circulars issued during 1933 was 115.

*Files*—During the year intermittent work was continued with regard to our files old and new but no real progress can be reported.

*Stock room*—Labelling, bundling and registration of the contents of the stock room was kept up to date during the year for new publications. The stock books for new accessions and for sales were kept up.

The bundling and stock registering of the old copies of the *Proceedings* was taken up and finished during the year.

*Distribution*—No change was made in the mode of distribution of our publications and notices. An appreciable amount of issues of *Bibliotheca Indica* was again distributed during the year.

*Addresses*—The printed address labels remained in use and the system of constant revision and addition which has been adopted enables us to keep the printed addresses up to date month by month.

*Card Register*—The card registers of the Society's membership and of that of the Indian Science Congress were kept up to date and checked at the close of the year.

*Circulars and Forms*—The number of these printed during the year was 57. About Rs. 780 were expended under this head.

*Office Furniture*—One table for the librarian was acquired. One wooden stand for the magic lantern was also added. A table for the Romco Machine and a lecture desk were purchased. Three dozen collapsible chairs for use in meetings were bought.

*Office Manual*—This still remains a desideratum.

*Arrangement*—No change was made in the present disposition of the rooms and their contents.

## 14 Rules and Regulations

During the year no changes were made in the Rules and Regulations of the Society.

## 15. Indian Science Congress.

*Twentieth Session*—The Twentieth Annual Meeting of the Indian Science Congress was held in Patna, from January 2nd to January 7th, 1933, under the patronage of His Excellency Sir James David Sifton, K C I E, C S I, I C S, Governor of Bihar and Orissa.

*President*—Dr L L Fermor, O B E, D Sc (London), A R S M F G S, M Inst M M, F A S B, Director, Geological Survey of India, Indian Museum, Calcutta, was President of the Congress.

*Proceedings*—The *Proceedings* of the Congress were published in the second week of December. The publication contained 568 pages and 10 plates, which was 12 pages of letterpress and 3 plates less than the year before. The number of abstracts sent in for reading to the Congress numbered this year 705 as against 693 last year.

*Administration*—During the latter months of the year the usual administrative work for the Congress in connection with the next Session (Twenty first Congress) to be held in Bombay was performed by the Society's office, which also attended to the general administration of the Congress when this was not in session.

*Programme and Abstracts*—As in the previous years the programme of the meeting and the abstracts were sent, as far as was practicable, by post to all Members who had applied for membership before the date of their publication. This year this date was again late, the 16th December.

*Finance*—The Congress finances remained separate from those of Society.

*General Secretaries*—The General Secretaries to the Congress were Dr S P Agharkar and Mr W D West.

## 16. Indian Museum

The Society's representative on the Board of Trustees of the Indian Museum, under the Indian Museum Act, X of 1910, continued to be Rai Upendra Nath Brahmachari Bahadur who was re-appointed as such for a further period of three years.

## 17. Kamala Lectureship

The Council's nominee to serve on the Election Committee of the Kamala Lectureship, administered by the Calcutta University, remained the same, Rai Upendra Nath Brahmachari Bahadur.

### **18 Deputations**

The following invitations to send representatives to various functions were received as follows —

- (1) Fiftieth Anniversary of the Foundation of the Punjab University, Lahore
- (2) Roerich Banner Convention at Washington of the Roerich Museum, New York

### **19 Honours**

Amongst the Honours conferred during the year several were bestowed on members of the Society. Mr E. C. Benthall received the honour of Knighthood. Sir P. C. Mitter was made a KCSI, Sir Atul Chatterji a G.C.I.E., Col. Sewell a C.I.E. and Mr J. D. Tyson a C.B.E.

### **20 Congratulations**

The Society sent its cordial congratulations to Sir R. N. Mookerjee on the occasion of celebration of his eightieth birthday.

Congratulations were also sent to several of the above recipients of Civic Honours.

### **21. Visits**

During the year the Society was again visited by a number of distinguished persons from various parts of the world. Europe contributed visitors from England, France, Belgium, Germany and Italy. Valued visitors were Sir R. A. Gregory, Editor of *Nature* and Princess Ha Devi of Cooh Behar.

### **22 Social Functions**

On February 3rd, the President of the Society gave an At Home to meet H.E. The Right Honourable Sir John Anderson, P.C., G.C.B., G.C.I.E. Patron of the Society and Governor of Bengal, on the occasion of his first visit to the Society. A select gathering attended to welcome His Excellency and the meeting was a most successful function.

The President also generously enabled the Society to maintain the traditional practice of providing light refreshments to the Members present before the Ordinary Monthly Meetings.

### **23 Elliott Prize for Scientific Research**

The annual prize for 1932 for research in Mathematics, was awarded to Prof. P. N. Das Gupta of Patna in the Annual Meeting of 1933.

The prize offered for the year 1933 was for Chemistry. The announcement regarding the prize will be made in the Annual Meeting of 1934.

**24 Barclay Memorial Medal**

The (biennial) award of the Barclay Memorial Medal for conspicuous contributions to Medical and Biological Science with reference to India, for 1933 will be announced in the Annual Meeting of 1934

**25 Sir William Jones Memorial Medal**

The (biennial) award of the Sir William Jones Memorial Medal for Asiatic Researches in Philosophy, Literature and History was announced in the Annual Meeting of 1933. The medal was bestowed on Dr C. Snouck Hurgronje.

Mr Ph. C. Visser, Consul General for the Netherlands received the medal on behalf of Dr. Hurgronje.

The next award will be announced in the Annual Meeting in February, 1935.

**26 Annandale Memorial Medal**

The next (triennial) award of the Annandale Memorial Medal for important contributions to the study of Anthropology in Asia will be announced in the Annual Meeting in February 1934.

**27 Joy Gobind Law Memorial Medal**

The (triennial) award of the Joy Gobind Law Memorial Medal for conspicuously important work in Zoology in Asia for 1932, was announced in the Annual Meeting of 1933. The medal was bestowed on Dr. Ernst J. O. Hartert. Lt. Col. R. B. S. Sewall, Director, Zoological Survey of India, received the medal on behalf of Dr. Hartert.

The next award will be announced in the Annual Meeting in February 1936.

**28 Paul Johannes Bruhl Memorial Medal**

The next (triennial) award of the Paul Johannes Bruhl Memorial Medal for important contributions to the study of Asiatic Botany will be announced in the Annual Meeting in February, 1935.

**29 Calcutta Indian Science Congress Prize**

The first award of this prize will be made in connection with the next Session of the Congress to be held in Calcutta.

Regulations for the award are to be framed by the Council in the course of the current year.

**30 Society's Premises and Property**

A sum of Rs. 2,000 was set aside during the year to be credited to the Building Repairs Fund.

The various desiderata and problems existing under the heading Premises and Property have been mentioned in the Annual Reports of the last few years and have to be kept in mind until realization.

### 31 Accommodation

Old problems to be carried over as still needing attention are the provision of a set of small work rooms for various uses, and the shelving of the stock rooms.

### 32 Artistic and Historical Possessions

Signor A. Marzollo, an Italian artist presented to the Society a bust in plaster, made by himself of Rabindranath Tagore. The gift has been gratefully accepted by the Council.

### 33 Presentations, Donations, and Legacies

Except for the presentations mentioned under the previous heading and those to be mentioned under the next no presentations were received during the year.

### 34 Library

*Permanent Library Endowment Fund*—The fund received no further donations during the year. The total invested capital (face value) increased to Rs. 13,000. The accumulated interest permitted the purchase of one further paper of Rs. 1,000 (face value  $3\frac{1}{2}$  per cent) during the current year.

*Accessions*—The accessions to the library during the year, exclusive of about 200 periodicals received through exchange or otherwise, numbered 222 volumes, out of which 124 were purchased and 98 were acquired by presentation.

The allocation for the purchase of books for the year was Rs. 2,000, but actually an amount of Rs. 2,075 was spent. For the new year the grant has been fixed at Rs. 2,000.

*Binding*—During the year 899 units, including books, pamphlets, and periodicals, were bound at a cost of Rs. 691, out of a total budget allowance of Rs. 750 sanctioned for the purpose.

*Catalogue*—Slips were prepared for the new accessions of serial publications as well as serials discontinued since the issue of the Catalogue of Scientific Periodicals available in Calcutta Libraries in 1918.

The main work on the new Authors Catalogue of printed books in European languages in the Society's library was practically terminated during the year. 496 pages having been printed off carrying the volume well into the letter W. Towards the end of the year copy was prepared for a supplement to contain all new accessions added since the beginning of the

work to the end of 1933. The volume will be ready early in 1934, mainly thanks to the driving power of Dr Bami Prashad who has been greatly responsible for its progress.

### 35 Finance

(1) Appendix III contains the usual statements showing our accounts for 1933. No change has been made in the form of their presentation since the previous year. No new statement occurs.

(2) One statement, still carried over without change from the previous year pending final ascertainment of commitments, is —

Statement No. 16, International Catalogue of Scientific Literature, London

(3) The other statements are presented as in the previous year and do not call for special comment.

(4) The fund accounts again show then invested assets written down to the market values as at the end of the year, and the Investment Account, Statement No. 24 shows the allocations of invested paper to each fund specifically, whilst both market and face values of the investments are shown in it.

(5) Statement No. 26 shows the Balance Sheet of the Society and the different funds administered by and through it.

(6) The funds belonging to, or administered by, the Society may be classified as follows —

(a) General Fund

(i) Permanent Reserve

(ii) Working Balance

(b) Specific Funds belonging to the Society

(c) Funds administered by the Society

At the end of the year, the position of these funds, as compared with their position at the end of 1932 was as follows —

	Face Value	Market Value	Face Value	Market Value
	31st Dec., 1932	31st Dec., 1932	31st Dec., 1933	31st Dec., 1933
1. General Fund	1,06,600	2,11,600	1,75,000	3,21,600
(a) Permanent Reserve	2,47,700	1,82,130	2,49,200	2,11,700
(b) Working Balance	46,000	41,500	52,800	44,900
2. Specific Funds belonging to the Society	18,000	15,300	45,000	40,000
3. Funds Administered by the Society	30,300	27,300	28,000	25,000
	<hr/> 1,63,000	<hr/> 2,86,430	<hr/> 3,75,000	<hr/> 3,21,600

(7) The amount standing to the credit of the Permanent Reserve Fund at the end of the year was Rs. 2,49,200, Face Value, invested in  $3\frac{1}{2}$  per cent Government Paper.

During the year Rs 528 were received through admission fees. Two members compounded their subscriptions to a total of Rs 620. One new Institutional member was admitted. The fee of Rs 50 together with the above amounts, as well as a sum of Rs 52.3 cash balance which was brought forward from 1932, under this head, in all aggregating to Rs 1,250.3, was transferred to the Permanent Reserve in the usual manner, by conversion at the market rates as on 31st December, 1933, of Government Paper 3½ per cent to the Face Value of Rs 1,500, belonging to the Temporary Reserve of the working balance, whilst a cash balance of Rs 23.15 is being carried over to the ensuing year for adjustment under this head.

(8) The Government of Bengal have continued the 20 per cent out in all our grants made by them to the Society during the year.

The Society received the following grants from the above Government —

For	Rs	Statement
Journal	1 000	1
O P Fund, No 1	7 200	2
O P Fund, No 2	2 400	3
Sanskrit MSS Fund (for 1932-33 and 1933-34)	3 760	4
Do (for 1932-33)	2,500	4
	19,520	

The two grants from the Government of Bengal with regard to the Sanskrit Manuscripts Fund Account which had not been received during the previous year were received during the current year and in application for the renewal of one of these grants which expired has been made.

The Government of India Annual Grant of Rs 5,000 for the Arabic and Persian Manuscripts and Cataloguing Fund was received in full and mention has been made of this in Statement No 5. As the quinquennial sanction of this grant expires by the 31st March 1934 application for its renewal for a further period of five years has been submitted to the Government.

(9) The income derived from advertising during the year amounted to Rs 9 600.

(10) The temporary investments of funds in Fixed Deposit and Savings Bank are shown in Statements Nos 22 and 23.

(11) Statement No 20 gives an account of the amounts due to and by the Society for membership subscriptions, sales of publications, and contingent charges.

(12) The Government Securities shown in Statement No 24, are held in safe custody by the Imperial Bank, Park Street Branch. During the year, there was a further appreciation of the Securities amounting to Rs 25,595.10, affecting to that extent the book assets of the Society.



(13) The budget estimates for 1933, and the actuals for the year were as follows —

Estimates	Receipts	Expenditure
	Rs	Rs
Ordinary	53,500	52,500
Extraordinary	850	850
<b>TOTAL</b>	<b>53,350</b>	<b>53,350</b>
<b>Actuals</b>		
Ordinary	52,910	56,915
Extraordinary	1,198	1,198
<b>TOTAL</b>	<b>54,108</b>	<b>58,113</b>

The ordinary income was about Rs 400 more than estimated

On the expenditure side about Rs 4,200 was expended in excess over the estimate mainly under the head *Journal*, and a sum of Rs 820 on printing the Society's Library Catalogue

(14) The year's working shows an improvement in the net balance by Rs 35,000 as compared to that of last year taking into account the appreciation of our investments

(15) The budget estimates for probable expenditure have as usual been framed to meet demands under various heads based on vigorous activity in all departments of the Society's work and a special heavy allocation has been made to the heading *Journal* with a view to make good their arrears during the coming year

The receipts have been conservatively estimated

#### BUDGET ESTIMATE FOR 1934

##### Ordinary Receipts.

	1933 Estimate	1933 Actuals	1934 Estimate
	Rs	Rs	Rs
Interest on Investments and Deposits	10 000	10 013	10,000
	500	562	500
Advertising	9 600	9,600	9 600
Annual Grant	1,600	1 600	1,600
Miscellaneous	500	320	500
Members' Subscriptions	9 500	9 665	9,500
Publications, Sales, and Subscriptions	4 500	4 850	4,500
Proportionate share of funds	7,000	7,000	7,000
Appropriation from the Temporary Reserve Fund			17,000
Rent	9,300	9,300	9,300
<b>TOTAL</b>	<b>52,500</b>	<b>52,910</b>	<b>69,500</b>

**Ordinary Expenditure.**

	1933 Estimate	1933 Actuals	1934 Estimate
	Rs	Rs	Rs
Salaries and Allowances	31 500	31,382	31,500
Commission	400	269	400
Stationery	600	482	600
Fan, Light and Telephone	700	737	700
Taxes	2,250	2 245	2,250
Postage	1 750	1 860	1 750
Freight	100		100
Contingencies	850	974	850
Petty Repairs	100	62	100
Insurance	500	500	500
Menials' Clothing	150	150	150
Office Furniture	400	295	400
Artistic Possessions	100		100
Building Repairs	2 000	2,000	2 000
Provident Fund Share	700	681	700
Audit Fee	250	250	250
Books, Library	2 000	2 005	2 000
Binding Library	750	694	750
Journal and Memoirs	6,500	10 707	20 000
Printing, Circular	1,000	782	1,000
Library Catalogue		820	1,500
Jubilee Celebrations			2 000
<b>Total</b>	<b>72 500</b>	<b>56,915</b>	<b>68 500</b>

**Extraordinary Receipts**

By	Rs	Rs	Rs
From			
Admission Fees	500	528	500
Compounding Fees	300	620	300
Institutional Membership Regis- tration Fees	50	50	50
<b>Total</b>	<b>850</b>	<b>1 198</b>	<b>850</b>

**Extraordinary Expenditure.**

To	Rs	Rs	Rs
Permanent Reserve			
Admission Fees	500	528	500
Compounding Fees	300	620	300
Institutional Membership Regis- tration Fees	50	50	50
<b>Total</b>	<b>850</b>	<b>1 198</b>	<b>850</b>

**36 Publications**

*Journal*—Of the *Journal and Proceedings*, Vols XXVI, XXVII, and XXVIII for 1930, 1931, and 1932, respectively, seven numbers constituting two complete volumes and the

last number of Vol XXVI, were issued aggregating 1,340 pages and 48 plates. The title-pages and indexes for Vols XXVI, XXVII, and XXVIII were also published.

Much of the arrears in the publication of the *Journal* were made good, thanks to the energetic labours of Dr S L Hora. It is hoped to bring the *Journal* up to date in 1934. The work proved very costly and for next year the necessary large amount required for the purpose was appropriated in the budget.

*Memoirs*—Of the *Memoirs* one number, Vol XII, No 1, was published, containing 213 pages and 2 plates.

*Indian Science Congress*—The *Proceedings* of the 20th Indian Science Congress, consisting of 568 pages and 10 plates, were published during the year.

*Sales*—A sum of Rs 4,850 was realized, being Rs 350 above the budget estimate.

*Expenditure*—The expenditure on *Journal* and *Memoirs* was about Rs 10,700, but a substantial sum for work done during the year but not yet billed for will have to be met next year.

### 37. The Baptist Mission Press

Under the capable superintendence of Mr P Knight the Baptist Mission Press continued to act as our chief printers and again gave invaluable assistance and maintained closest co-operation.

### 38. Agencies

Our European and Indian Agents remained the same throughout the year.

### 39. Exchange of Publications

During the year, the following applications for an exchange with the Society's publications were considered by the Council, with the decisions as noted against them—

<i>Publications of</i>	<i>To be exchanged with</i>
(1) Taihoku Imperial University, Japan	<i>Journal and Memoirs</i>
(2) Marine Biological Laboratory Mass. U S A	<i>Journal and Memoirs</i>
(3) Academy of Sciences, Allahabad	<i>Journal</i>
(4) Varanasi Research Society Rajshahi	<i>Journal and Memoirs</i>

### 40. Meetings.

The Ordinary Monthly Meetings of the Society were held regularly every month, with the exception of the recess months of September and October. The recorded average attendance was 15 members and 1 visitor. The maximum attendance was in December, namely, 25 members and 3 visitors.

No meeting of the Medical Section was held during the year.

## 41 Exhibits

In the Ordinary Monthly Meetings a number of exhibits were shown and commented upon by the exhibitors. The following may be mentioned —

- Sunita Kumar Chatterji A Terracotta and two stone sculptures from Pokharua in Bankura District, Western Bengal  
 M S Mait Some new Plant Galls from South India A Gall section showing Cyst formation  
 S L Hora A remarkable instance of Aestivation in an Estuarine Fish, Specimens of the snail *Rachinellus punctatus* (Anton), in summer sleep  
 Bansi Prasad Certain Molluscs damaging the brick work in the King George's Dock Calcutta, and A Habitat Group of Indian Storks

## 42 Communications

No communication was made in the Ordinary Monthly Meetings apart from the papers submitted for reading

## 43. General Lectures

During the year no General Lectures were given

## 44 Philology

Nine papers were read during the year to be published later

Twenty six papers read in the previous years were published during the year

Two new papers were read and also published during the year

## 45 Natural History Biology

Fifteen papers read in the previous years were published during the year

Three new papers were read and published during the year

Two papers were read during the year to be published later

## 46 Natural History Physical Science

One paper read in the previous year was published during the year

## 47 Anthropology

Eight papers read in the previous years were published during the year

Five papers were read during the year to be published later

# 48. Medical Section

During the year no meeting of the Medical Section was held.

# 49. Bibliotheca Indica.

*Works published* —No new work was published during the year

*Indian works continued* —In the Indian Series work was continued on three works as follows —

- 1 Saundarānanda Kāvya, Sanskrit Re issue
- 2 Dowazangino, Tibetan
- 3 Manusmṛti, with the commentary of Medhatithi, Sanskrit.

*Islamic works continued* —In the Islamic Series work was continued on three works, namely —

- 1 'Arud i Šālih, Persian
- 2 'Tabaqāt i Akbari, Persian
- 3 Kashafu'l Hujub, Part II Index, Persian

*New works* —The following new work was sanctioned during the year to be taken up early next year —

- Suddhi Ratnākara Sanskrit

# 50 Catalogue of Sanskrit Manuscripts.

Work on Vol VII, on Kāvya, of MM Haraprasad's Catalogue of the Sanskrit Manuscripts in the Society's collection was continued and almost completed by the end of the year

The continuation of the Government grants in support of this work not yet being definitely assured, further progress was suspended pending the Government's decision

# 51 Arabic and Persian Manuscripts, Search and Catalogue.

The work in this department was steadily pursued.

*Binding* —The binding and repairing of previously and newly acquired MSS were continued and 60 MS volumes were bound during the year, making a total of 2,010 MSS bound and repaired since the end of 1924

*Acquisitions* —During the year twelve manuscripts were acquired by purchase. A total amount of Rs 141 was spent on these new acquisitions. Besides, sixty-two MSS were acquired by presentation from Mr Hafeez Abdul Gafur of Calcutta

# 52 Numismatics

Numismatic Supplements for 1931-1933 are in type and will be published early in 1934

# [APPENDIX 1]

## Membership Statistics.

(As calculated for December 31st, for 30 years)

YEAR	ORDINARY							EXTRA ORDINARY				FELLOWS			
	PAYING				NON PAYING			Total Ordinary Members	Centenary Honorary	Associate	Institutional	Total	Grand Total Membership	Honorary	Ordinary
	Resident	Non Resident	Foreign	Total	Absent	Life	Total								
1904	132	110	14	256	46	21	67	343	4	11		17	369	30	
1905	144	133	12	288	48	20	89	366	4	11		17	373	29	
1906	173	147	15	335	52	20	72	407	4	12		16	423	30	
1907	174	175	20	369	31	20	51	420	4	12		16	430	28	
1908	181	193	17	391	38	19	67	448	4	13		17	465	30	
1909	181	217	11	413	40	20	60	473	4	11		18	491	28	
1910	209	217	16	442	43	21	66	508	4	14		18	526	27	17
1911	200	225	19	444	53	22	75	519	3	14		17	536	28	19
1912	203	229	19	451	43	23	66	517	3	13		16	533	27	24
1913	200	211	19	430	46	23	69	499	3	11		17	518	27	28
1914	191	187	19	397	50	26	76	473	3	11		17	490	24	27
1915	171	188	21	380	40	25	65	441	3	11		18	463	29	31
1916	145	159	18	322	60	25	86	407	3	15		18	425	26	33
1917	160	141	15	309	45	24	69	378	2	12		11	392	22	35
1918	153	145	17	315	41	24	67	382	2	10		12	391	22	39
1919	141	128	15	284	64	25	59	373	2	11		13	386	18	46
1920	161	134	15	310	32	26	58	368	2	11		13	381	28	38
1921	160	132	16	308	26	26	51	359	2	12		11	373	28	40
1922	160	111	16	287	26	28	52	369	2	13		15	381	30	39
1923	147	120	11	280	30	27	57	337	2	11		13	350	28	47
1924	209	131	12	352	29	28	57	412	2	12		11	426	27	37
1925	263	137	12	412	21	27	50	462	2	12		11	476	26	41
1926	319	162	20	501	23	28	51	552	2	12		9	566	25	34
1927	128	167	18	313	28	31	61	574	2	13		11	589	28	38
1928	144	167	23	334	42	46	88	622	1	12		11	615	28	40
1929	131	181	21	333	36	19	85	618	1	10	2	13	631	27	41
1930	201	194	37	422	22	52	74	596	1	8	2	11	607	29	47
1931	228	184	29	441	26	52	78	519	1	8	5	11	533	29	46
1932	222	126	21	371	27	54	81	452	1	7	5	13	460	28	45
1933	194	126	27	347	33	56	89	416		7	6	13	419	26	49

## [APPENDIX II]

### List of Publications issued by the Asiatic Society of Bengal during 1883

#### (a) Journal and Proceedings (New Series):

	Price
	Rs A P
Vol XXVI No 4 (15 units)	5 10 0
Vol XXVII No 1 (22 " )	8 4 0
Vol XXVII No 2 (19 " )	7 2 0
Vol XXVII No 3 (10 " )	4 13 0
Vol XXVIII No 4 (13 " )	4 14 0
Vol XXVIII No 1 (47 " )	17 10 0
Vol XXVIII No 2 (18 " )	0 0 0

Title page and Index for Vols XXVI and XXVII (Free to Members  
and subscribers on application)

#### (b) Memoirs

Vol XII, No 1 Three Arabic Treatises on Alchemy by Muhammad bin Unai (10th century A D) (16 units)	0 0 0
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#### (c) Miscellaneous

Proceedings, Twentieth Indian Science Congress	17 4 0
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[APPENDIX III]

Abstract Statement  
of  
Receipts and Disbursements  
of the  
Asiatic Society of Bengal  
for  
the Year 1933



## STATEMENT No. 1.

1933.

General

## Income and Expenditure Account

## TO ESTABLISHMENT

	Rs	As.	P.	Rs	As.	P.
Salaries and Allowances	31,382	4	6			
Commission	292	1	6			
				31,674	6	0

## GENERAL EXPENDITURE

Stationery ..	501	6	0			
Fans and Light	448	8	9			
Telephone .	268	11	8			
Taxes	2,244	7	0			
Postage	2,015	7	3			
Contingencies	971	14	8			
Printing Circulars, etc	772	13	0			
Audit Fee	250	0	0			
Petty Repairs	79	2	0			
Insurance .	500	0	0			
Menials' Clothing	110	0	0			
Furniture	391	2	0			
Artistic Possession (Grierson's Bust)	500	0	0			
				9,053	8	1

## LIBRARY AND COLLECTIONS

Books	2,055	6	0			
Binding	740	6	0			
				2,795	12	0

## PUBLICATIONS.

Journal and Proceedings and Memoirs	10,702	9	9			
Library Catalogue .	820	0	0			
				11,522	9	9

## CONTRIBUTIONS TO FUNDS

Provident Fund Contribution for 1933				681	1	0
Building Repair Fund Account				2,000	0	0

## SUNDRY ADJUSTMENTS

Bad Debts written-off				1,309	15	0
Balance as per Balance Sheet				2,44,334	14	11

TOTAL

3,03,372 2 9

*Receipts and Disbursements*

xix

**STATEMENT No. 1.**

*Fund.*

**1933.**

for year to 31st December, 1933.

	Rs	As.	P.	Rs.	As.	P.
By Balance from last Account				2,20,619	0	4

**CASH RECEIPTS**

Advertising	9,000	0	0			
Interest on Investments	10,013	8	0			
Interest on Fixed Deposits	863	10	9			
Miscellaneous	305	3	5			
Government Allowance	1,800	0	0			
Donation	3,339	0	0			
Rent	9,300	0	0			
				34,720	8	2

**PERSONAL ACCOUNTS**

Members' Subscriptions	11,332	1	0			
Compounding Subscriptions	639	0	0			
Admission Fees	638	0	0			
Institutional Membership Fees	69	0	0			
Miscellaneous	129	7	3			
				12,558	8	2

**TRANSFERS FROM FUNDS**

Proportionate Share in General Expenditure	7,000	0	0			
Publication Fund for Publications	5,232	8	1			
Fixed Deposit A/c. for accrued interest	23	15	9			
				12,256	8	0
Appropriation of Govt Securities revalued on 31 12 33				21,218	14	0

<b>Total</b>	..	<u>3,08,373</u>	<u>2</u>	<u>9</u>
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**STATEMENT No. 2.****1933.*****Oriental Publication***

From a monthly grant made by the Government of Bengal for the publi-  
(Rs 500), and for the publication of Sanskrit  
(Less 20% from the

	Rs	As	P	Rs	As	P.
To Balance from last Account				5,508	14	10
Printing	2,570	15	3			
Editing	423	0	0			
				2,993	15	3
Proportionate Share in General Expenditure				2,500	0	0
<b>TOTAL</b>				11,002	14	1

**STATEMENT No. 3.****1933.*****Oriental Publication***

From a monthly grant made by the Government of Bengal of  
Historical  
(Less 20% from the

	Rs	As	P
To Balance from last Account	3,085	9	7
Printing	1,614	12	8
<b>TOTAL</b>	4,700	6	4

**STATEMENT No. 4.****1933.*****Sanskrit Manuscripts Fund***

From an annual grant of Rs 3,200 made by the Government of Bengal  
by the Society, and Rs 3,600 from the  
(Less 20% from the

	Rs	As	P	Rs	As	P
To Pension	120	0	0			
Printing	3,104	8	0			
				3,224	8	0
Proportionate Share in General Expenditure				2,000	0	0
Balance as per Balance Sheet				14,056	14	3
<b>TOTAL</b>				19,284	6	3

## STATEMENT No. 2.

*Fund, No. 1, in Account with A S.B.*

1933.

cation of Oriental Works and Works of Instruction in Eastern Languages  
 Works hitherto unpublished (Rs 250)  
 1st of April, 1932 )

	Rs	As	P	Rs	As	P.
By Annual Grant				7,200	0	0
Balance as per Balance Sheet				3,802	14	1
<b>TOTAL</b>				<b>11,002</b>	<b>14</b>	<b>1</b>

## STATEMENT No. 3

*Fund, No. 2, in Account with A S B.*

1933.

Rs 250 for the publication of Arabic and Persian Works of  
 Interest  
 1st of April, 1932 )

	Rs.	As.	P
By Annual Grant for 1933 34	2,400	0	0
Balance as per Balance Sheet	2,300	6	4
<b>TOTAL</b>	<b>4,700</b>	<b>6</b>	<b>4</b>

## STATEMENT No 4.

*Account, in Account with A S B.*

1933.

for the publication of the Catalogue of Sanskrit Manuscripts acquired  
 same Government for Research Work  
 1st of April, 1932 )

	Rs	As	P	Rs	As.	P
By Balance from last Account				10,964	6	3
Government Allowance for Research Work, 1932-33	2,880	0	0			
Government Allowance for Research Work, 1933 34	2,880	0	0			
Government Allowance for Catalogu ing, 1932-33	2,560	0	0	8,320	0	0
<b>TOTAL</b>				<b>10,284</b>	<b>6</b>	<b>3</b>

## STATEMENT No. 5.

1933.

*Arabic and Persian Manuscripts*

From an annual grant of Rs. 5,000 made by the Government of India for  
by the Society, for the purchase of further Manuscripts,  
Manuscripts found in

	Rs.	As	P.	Rs.	As	P.
To Manuscripts Purchase	293	0	0			
Binding	93	4	0			
				386	4	0
Proportionate Share in General Ex- penditure				2,500	0	0
Balance as per Balance Sheet				3,445	0	0
<b>TOTAL</b>				<b>6,331</b>	<b>4</b>	<b>0</b>

## STATEMENT No. 6.

1933.

*Barclay Memorial*

From a sum of Rs 500 odd given in 1896 by the Surgeon  
encouragement of Medical

	Rs	As	P	Rs	As	P
To Cost of one new Dis "				100	0	0
Balance as per Balance Sheet—						
Rs 400, 3½% G P N, 1854-55						
" 100, " " 1900-01						
" 100, " " 1865				372	4	0
" 100, " " 1854-55						
Less Deficit for the year				17	14	0
				554	6	0
<b>TOTAL</b>				<b>654</b>	<b>6</b>	<b>0</b>

## STATEMENT No. 7.

1933.

*Servants' Pension Fund*

Founded in 1876 as the Piddington Pension Fund

	Rs	As	P.	Rs.	As	P.
To Balance as per Balance Sheet—						
Rs 2,000, 3½% G P N, 1879						
" 500, " " 1854-55				2,289	0	0
" 300, " " 1854-55						
Surplus for year				23	5	7
				2,312	5	7
<b>TOTAL</b>				<b>2,312</b>	<b>5</b>	<b>7</b>

## STATEMENT No. 5.

*Fund Account, in Account with A.S.B.*

1933.

the cataloguing and binding of Arabic and Persian Manuscripts, acquired and for the preparation of notices of Arabic and Persian various Libraries in India.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account	.			1,331	4	6
Government Allowance for 1933-34				5,000	0	0

TOTAL	.			6,331	4	6
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## STATEMENT No. 6.

*Fund Account, in Account with A.S.B.*

1933.

General, I.M.S., for the foundation of a medal for the and Biological Science

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account	..			573	12	2
Interest realized for the year				23	11	10
Appreciation, Investments revalued on 31-12-33				56	14	0

TOTAL	..			654	8	0
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## STATEMENT No. 7.

*Account, in Account with A.S.B.*

1933.

with Rs 500 odd from the Piddington Fund

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account				2,028	5	10
Interest realized for the year				87	7	2
Appreciation, Investments revalued on 31-12-33	..			196	8	7

TOTAL	..			2,312	5	7
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## STATEMENT No. 8.

1933

*Annandale Memorial Fund*

From donations by subscription.

	Rs	As	P.	Rs	As	P.
To Balance as per Balance Sheet—						
Rs 3,000, 3½% G.P.N., 1842-43 }	3,370	0	0			
„ 1,000, „ „ 1854-55 }	350	10	1			
Surplus for year				3,520	10	1
TOTAL				3,520	10	1

## STATEMENT No. 9.

1933.

*Permanent Library Endowment*

From gifts received.

	Rs	As	P.	Rs	As	P.
To Balance as per Balance Sheet—						
Rs 11,000, 3½% G.P.N., 1854-55 }	10,627	8	0			
„ 1,000, „ „ 1854-55 }						
„ 1,000, „ „ 1854-55 }						
Surplus for year	279	3	9	10,906	11	9
TOTAL				10,906	11	9

## STATEMENT No. 10.

1933.

*Sir William Jones Memorial*

From a sum gifted for the purpose in

	Rs.	As	P.	Rs	As	P.
To Cost of a Medal				249	1	0
Balance as per Balance Sheet—						
Rs 1,500, 3½% G.P.N., 1854-55 }	2,452	8	0			
„ 1,500, „ „ 1900-01 }	72	1	0			
Surplus for year				2,524	9	0
TOTAL				2,773	10	0

## STATEMENT No. 8.

*Account, in Account with A.S.B.*

1933.

started in 1926

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account	.			3,086	3	7
Interest realized for the year				139	6	8
Appreciation, Investments revalued on 31-12-33				325	0	0
<b>TOTAL</b>				<b>3,550</b>	<b>10</b>	<b>1</b>

## STATEMENT No. 9.

*Fund Account, in Account with A.S.B.*

1933.

started in 1926

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account	.			9,538	0	0
Interest realized for the year				418	2	8
Appreciation, Investments revalued on 31-12-33				962	9	3
<b>TOTAL</b>				<b>10,908</b>	<b>11</b>	<b>9</b>

## STATEMENT No. 10.

*Fund Account, in Account with A.S.B.*

1933.

1926, by Dr. U. N. Brahmachari

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account	.			2,425	6	0
Interest realized for the year				104	8	0
Appreciation, Investments revalued on 31-12-33				243	12	0
<b>TOTAL</b>				<b>2,773</b>	<b>10</b>	<b>0</b>



## STATEMENT No. 11.

1933.

*Joy Gobind<sup>1</sup> Law Memorial*

From a donation for the purpose in 1929,

	Rs	As	P	Rs	As	P
To Cost of a Medal				256	13	0
Balance as per Balance Sheet—						
Rs 3,000, 3½% G P N. 1854-55	2,452	8	0			
Surplus for year	55	15	0			
				2,508	7	0
<b>TOTAL</b>				2,765	4	0

## STATEMENT No. 12.

1933.

*Building Fund*From a sum of Rs. 40,000 given by the Government of India  
proceeds of a portion

	Rs	As	P.
To Balance as per Balance Sheet	6,321	9	6
<b>TOTAL</b>	6,321	9	6

## STATEMENT No. 13.

1933.

*Calcutta Science Congress Prize*

	Rs.	As	P	Rs	As	P.
To Balance as per Balance Sheet—						
Rs 3,000, 3½% G P N. 1854-55	2,452	8	0			
Surplus for year	483	11	7			
				2,936	3	7
<b>TOTAL</b>				2,936	3	7

## STATEMENT No. 11.

*Fund Account, in Account with A.S.B.*

1933.

by Dr Satya Churn Law

	Rs	As	P	Rs	As	P.
By Balance from last Account				2,304	4	0
Interest realized for the year	104	4	0			
Donation	218	0	0			
				317	4	0
Appreciation, Investments revalued on 31-12-33				243	12	0
TOTAL				2,765	4	0

## STATEMENT No. 12.

*Account, in Account with A S B.*

1933.

towards the rebuilding of the Society's premises, and from the sale  
of the Society's land

	Rs	As.	P.
By Balance from last Account	6,321	9	6
TOTAL	6,321	9	6

## STATEMENT No. 13.

*Fund Account, in Account with A.S.B.*

1933.

	Rs.	As.	P	Rs.	As.	P.
By Balance from last Account				2,568	3	7
Interest realized for the year				104	4	0
Appreciation, Investments revalued on 31-12-33				243	12	0
TOTAL				2,916	3	7

## STATEMENT No. 14.

1933.

*Dr. Brühl Memorial*

From a sum gifted for the purpose in 1929, by

	Rs	As.	P.	Rs	As.	P.
To Cost of a Medal and Dis	..	.	.	417	3	0
Balance as per Balance Sheet—						
Rs. 1,000, 34% G.F.N., 1884-55	817	8	0			
Less Deficit for year	70	3	0			
				747	5	0
TOTAL	..			1,164	8	0

## STATEMENT No. 15.

1933.

*Building Repair*

	Rs	As.	P.
To Balance as per Balance Sheet	4,000	0	0
TOTAL	4,000	0	0

## STATEMENT No. 16.

1933.

*International Catalogue of Scien-*

	Rs	As.	P.
To Balance as per Balance Sheet	4,874	7	8
TOTAL	4,874	7	8

## STATEMENT No. 14.

*Fund Account, in Account with A.S.B.*

1933.

the Brühl Farewell Committee

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	Rs.	As.	P.
By Balance from last Account			
Interest realized for the year		1,048	8 0
Appreciation, Investments revalued on 31-12-33		34	12 0
		81	4 0
<b>TOTAL</b>		<b>1,164</b>	<b>8 0</b>

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## STATEMENT No. 15.

*Fund Account, in Account with A S B*

1933.

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	Rs.	As.	P.
By Balance from last Account		2,000	0 0
Transfer from the A S B General Fund		2,000	0 0
<b>TOTAL</b>		<b>4,000</b>	<b>0 0</b>

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## STATEMENT No. 16.

*tific Literature, in Account with A S B.*

1933.

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	Rs.	As.	P.
By Balance from last Account		4,374	7 8
<b>TOTAL</b>		<b>4,374</b>	<b>7 8</b>

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## STATEMENT No. 17.

1933. *Current Deposit Account, Chartered Bank of*

From a sum set aside to pay for the

	Rs	As	P
To Balance from last Account	434	1	0
<b>TOTAL</b>	<b>434</b>	<b>1</b>	<b>0</b>

## STATEMENT No. 18.

1933.

*Provident Fund Ac-*

From contributions by the

	Rs.	As	P	Rs	As	P
To Cost of a Receipt Stamp	.			0	1	0
Balance as per Balance Sheet—						
Rs 5,000, 4½% G.P.N., 1934	5,056	4	0			
„ 6,000, 5-year Postal Cash Cer-	4,950	0	0			
tificates	2,211	6	8			
Surplus for year				12,217	10	8
<b>TOTAL</b>				<b>12,217</b>	<b>11</b>	<b>8</b>

## STATEMENT No. 19.

1933.

*Advances*

	Rs	As	P.
To Balance from last Account	570	0	0
Advances ..	885	0	0
<b>TOTAL</b>	<b>1,455</b>	<b>0</b>	<b>0</b>

## STATEMENT No. 17.

*India, Australia and China, London.*

1933.

printing of the Kashmiri Dictionary

	Rs	As	P.
By Printing Charges	434	1	0
<b>TOTAL</b>	<b>434</b>	<b>1</b>	<b>0</b>

## STATEMENT No. 18.

*count, in Account with A S B.*

1933.

Society and its Staff

	Rs	As	P	Rs	As	P
By Balance from last Account				10,459	3	1
Staff Contribution for the year	681	1	0			
Society's Contribution for the year	681	1	0			
Interest on Investments, etc	225	2	3			
				1,587	4	3
Interest realized from Savings Bank, for 1932 and 1933				185	0	4
Appreciation, Investments revalued on 31-12-33				8	4	0
<b>TOTAL</b>				<b>12,217</b>	<b>11</b>	<b>8</b>

## STATEMENT No. 19.

*Account, in Account with A S.B*

1933.

	Rs	As	P
By Advances Returned	429	0	0
Balance as per Balance Sheet	1,025	0	0
<b>TOTAL</b>	<b>1,455</b>	<b>0</b>	<b>0</b>

## STATEMENT No. 20.

1933.

*Personal*

	Rs	As	P	Rs	As	P
To Balance from last Account				4,093	7	8
Advances				1,675	5	9
Amatic Society's Subscriptions, etc.	12,559	8	3			
Subscriptions to Journal and Proceedings and from Book Sales, etc., from Publication Fund ..	5,232	6	3			
				17,701	14	6

TOTAL

23,660 11 9

## STATEMENT No. 21.

1933.

*Publication Fund*

From sale proceeds

	Rs	As	P	Rs	As	P
To Printing Charges	434	1	0			
Books returned, etc.	9	0	0			
Publications of the A.S.B.	5,232	6	3	5,675	7	3
Balance as per Balance Sheet				6,882	1	0
TOTAL ..				12,557	8	3

**STATEMENT No. 20.**

*Accounts.*

**1933.**

	Rs	As	P	Rs.	As.	P.
By Cash Receipts during the year				17,503	6	0
Bad Debts written off, A & B	1,309	15	0			
Books returned, etc	9	0	0			
	<hr/>			1,318	15	0
Balance				4,738	6	9

Outstandings.	Amount due to Society			Amount due by Society		
	Rs.	As	P	Rs	As	P
Members	3,554	11	0	355	15	0
Subscribers	48	0	0	48	0	0
Bill Collector's Deposit				880	0	0
Miscellaneous	2,407	14	9	493	6	0
	<hr/>			<hr/>		
	5,990	25	9	1,276	21	0

**TOTAL**

**23,560 11 9**

**STATEMENT No. 21.**

*Account, in Account with A & B  
of publications*

**1933.**

	Rs	As	P	Rs	As.	P.
By Balance from last Account				7,181	6	0
Cash Sales of Publications				143	12	0
Credit Sales of Publications, etc	3,888	6	3			
Subscriptions to Journal and Proceed- ings, etc	1,344	0	0			
	<hr/>			5,232	6	3
<b>TOTAL</b>				<hr/>		
				12,547	8	3



## STATEMENT No. 24.

1933.

Investment

To Balance from last Account .. .. .	Rs. As. P.
Purchase of Investments for various Fund Accounts	2,27,783 2 0
Appreciation in value of Investments revealed on 31-12-33 .. .. .	8,041 12 3
	25,566 2 10
<b>TOTAL</b>	<b>2,33,391 5 0</b>

Face Value Rs.	FUNDS	Rate to Rs %	31st December, 1932, Valuation	31st December, 1933, Valuation	Appreciation on 31st December, 1933.
			Rs. A. P.	Rs. A. P.	Rs. A. P.
ASIATIC SOCIETY OF BENGAL					
PERMANENT RESERVE					
16,700	5 1/4% G. Loan No 135119, 1934-35	51/19-	2,00,000 12 0	1,65,421 0 0	30,548 12 0
1,00,000	5 1/4% G. Loan No 310511, 1934-35	51/19-			
58,700	5 1/4% G. Loan No 310512, 1934-35	51/19-			
5,000	5 1/4% G. Loan No 025247, 1929	51/19-			
1,000	5 1/4% G. Loan No 025248, 1929	51/19-			
44,800	5 1/4% G. Loan No 327423, 1935	51/19-			
25,000	5 1/4% G. Loan No 222222, 1930-31	51/19-	1,00,000 12 0	1,00,000 12 0	
8,000	5 1/4% G. Loan Part of No 222222, 1930-31	51/19-			
500	5 1/4% G. Loan No 025715, 1932-37	51/19-			
TEMPORARY RESERVE					
25,000	5 1/4% G. Loan Part of No 222222, 1930-31	51/19-	18,002 8 0	18,002 8 0	
11,400	4 1/4% G. Loan of 1935-36	105/2-	11,381 4 0	10,570 14 0	
			29,783 12 0	27,572 10 0	2,972 2 0
PENSION FUND					
2,000	5 1/4% G. Loan No 025246, 1929	51/19-	1,043 12 0	1,340 10 0	
500	5 1/4% G. Loan No 244036, 1934-35	51/19-			
300	5 1/4% G. Loan No 244037-74, 1934-35	51/19-			
			2,243 0 0	1,940 10 0	190 8 7
BANGLAY MEMORIAL FUND					
500	5 1/4% G. Loan No 170571, 1934-35	51/19-	573 4 0	535 8 0	56 14 0
100	5 1/4% G. Loan No 222703, 1934-35	51/19-			
100	5 1/4% G. Loan No 222702, 1930-31	51/19-			
170	5 1/4% G. Loan No 244705, 1935	51/19-			
100	5 1/4% G. Loan No 245773, 1934-35	51/19-			
SIR WILLIAM JONES MEMORIAL FUND ACCOUNT					
1,500	5 1/4% G. Loan No 198719, 1934-35	51/19-	2,422 8 0	2,305 12 0	248 12 0
1,500	5 1/4% G. Loan Nos 222207, 222707, 1930-31	51/19-			
STANFORD MEMORIAL FUND					
3,000	5 1/4% G. Loan Nos 129302, 129303, 129304, 1932-33	51/19-	1,270 0 0	2,345 0 0	335 0 0
1,000	5 1/4% G. Loan No 222202, 1934-35	51/19-			
PERMANENT LIBRARY ENDOWMENT FUND					
5,000	5 1/4% G. Loan No 222025, 1934-35	51/19-	3,810 0 0	3,825 0 0	
1,000	5 1/4% G. Loan Nos 222119, 222787, 1934-35	51/19-			
1,000	5 1/4% G. Loan No 222423, 1934-35	51/19-			
5,000	5 1/4% G. Loan No 222787-88, 1934-35	51/19-			
1,000	5 1/4% G. Loan No 222274, 1934-35	51/19-	3,817 8 0		
1,000	5 1/4% G. Loan No 242270, 1934-35	51/19-			
CALCUTTA SCIENCE CONCERN FUND					
2,000	5 1/4% G. Loan No 222231, 1934-35	51/19-	10,227 8 0	5,220 0 0	332 8 8
			2,422 8 0	2,325 12 0	240 12 0
DR. BUNT MEMORIAL FUND					
1,000	5 1/4% G. Loan No 222242, 1934-35	51/19-	317 8 0	793 4 0	21 4 0
JAY CHANDRA LAL MEMORIAL FUND					
1,000	5 1/4% G. Loan No 222224, 1934-35	51/19-	2,422 8 0	2,325 12 0	240 12 0
1,000	5 1/4% G. Loan No 222225, 1934-35	51/19-			
500	5 1/4% G. Loan No 222226, 1934-35	51/19-			
500	5 1/4% G. Loan No 222227, 1934-35	51/19-			
324,100	- Carried over		2,33,391 5 0	2,33,391 5 0	2,33,391 5 0

# Receipts and Disbursements.

Nil.

STATEMENT No. 24.

Account (Government Securities).

1933.

By Balance as per Balance Sheet .. .. . Rs. As. P.  
2,68,391 8 0

TOTAL 2,68,391 8 0

Face Value Rs.	FUNDS *	Rate % Rs. %	31st December, 1932, Valua- tion	31st December 1933, Valua- tion	Apprecia- tion on 31st December, 1933
2,14,100	Brought forward		Rs. As. P.	Rs. As. P.	Rs. As. P.
	PROVIDENT FUND ACCOUNT		2,58,000 4 0	2,58,795 8 0	28,695 4 0
5,000	44% G Loan No G 00279-68, 1934	10 1/2	5,000 4 0	5,000 0 0	5 4 0
4,000	Post Office 5-year Cash Certificates	10 1/2	4,000 0 0	4,000 0 0	
2,23,100			2,68,000 4 0	2,67,795 8 0	20,395 4 0*

\* Denotes investments purchased during the year

## STATEMENT No. 25.

1933.

Cash

For the year to 31st

To	Rs	As	P	Rs	As	P
Balance from last Account				7,227	1	9
General Fund	34,720	6	2			
Oriental Publication Fund No 1 Account	7,200	0	0			
Oriental Publication Fund No 2 Account	2,400	0	0			
Sanskrit Manuscript Fund Account	9,320	0	0			
Arabic and Persian Manuscript Fund Account	5,000	0	0			
Berkeley Memorial Fund Account	23	11	10			
Servants' Pension Fund Account	87	7	2			
Amundale Memorial Fund Account	139	6	6			
Permanent Library Endowment Fund Account	418	2	6			
Str William Jones Memorial Fund Account	104	8	0			
Joy Gobind Law Memorial Fund Account	317	4	0			
Calcutta Science Congress Prize Fund Account	104	4	0			
Dr. Brühl Memorial Fund Account	34	12	0			
Provident Fund Account	1,587	4	3			
Advances Account	429	0	0			
Personal Account	17,503	6	0			
Publication Fund Account	143	12	0			
Savings Bank Deposit Account, Imperial Bank of India, Calcutta	855	0	0			
Fixed Deposit Account, Central Bank of India, Calcutta	25,585	5	0			
				1,04,983	9	11
TOTAL				1,12,210	11	8



## STATEMENT No. 26.

1933.

Balance

As at 31st

	LIABILITIES					
	Rs	As	P	Rs	As	P.
General Fund	2,44,334	14	11			
Sanskrit Manuscripts Fund Account	14,069	14	3			
Arabic and Persian Manuscripts Fund Account	3,445	0	6			
Burclay Memorial Fund Account	554	6	0			
Servants' Pension Fund Account	2,312	5	7			
Annandale Memorial Fund Account	3,530	10	1			
Permanent Library Endowment Fund Account	10,806	11	9			
Sir William Jones Memorial Fund Account	2,524	9	0			
Joy Gobind Law Memorial Fund Account	2,606	7	0			
Building Fund Account	5,321	9	6			
Calcutta Science Congress Prize Fund Account	2,916	3	7			
Dr Bhabhi Memorial Fund Account	747	3	0			
Building Repair Fund Account	4,000	0	0			
International Catalogue of Scientific Literature Account	4,474	7	8			
Provident Fund Account	12,217	10	8			
Publication Fund Account	6,882	1	0			
				3,21,626	4	6
TOTAL				3,21,626	4	0

We have examined the above Balance Sheet and the appended detailed accounts with the Books and Vouchers presented to us and certify that they are in accordance therewith and correctly set forth the position of the Society as at 31st December, 1933.

PICK, WATERHOUSE, PANT & CO

Calcutta,  
January 21st, 1934

Auditors,  
Chartered Accountants,  
Registered Accountants

**STATEMENT No. 26.**

**Sheet.**

**1933.**

**December, 1933**

ASSETS							
	Rs	As.	P		Rs	As.	P
Oriental Publication Fund No 1 Account	4,802	14	1				
Oriental Publication Fund No 2 Account	2,300	8	4				
Advances Account	1,026	0	0				
Personal Account	4,738	6	9				
					11,867	11	3
Investment Account					2,66,391	8	0
Savings Bank Deposit Account, Imperial Bank of India	1,185	6	8				
Fixed Deposit Account, Central Bank of India, Ltd	28,649	13	6				
					30,835	4	2
Cash Balances —							
With the Imperial Bank of India, * Park Street Branch, on current Account	0,356	15	0				
In hand		174	14 2				
					9,531	13	2

**K. C. MAHINDRA,**  
*Honorary Treasurer.*



# [APPENDIX IV]

## Abstract Proceedings Council, 1933

(Rule 48 f)

### ACADEMY OF SCIENCES—

Circular letter regarding the foundation of an Academy of Sciences in India Draft reply to be prepared by the following Members of Council —

- 1 Physical Science Secretary
- 2 Biological Secretary
- 3 Medical Secretary
- 4 Library Secretary
- 5 Dr S L Hora
- 6 Lt Col R N Chopra

No 7

15 9 33

The President placed before the Council the outlines of a scheme for developing an Academy of Sciences in India by making certain modifications in the rules of the Asiatic Society of Bengal. This development, if carried out, would have as its corollary the foundation, a little later, of an Academy of Letters. The President desired to know whether the Council was prepared to carry out, if requested, this scheme. The Council agreed unanimously to carry out the scheme proposed by the President.

No 16

15 9 33

### ANNUAL MEETING—

Letter to the Private Secretary to H E the Governor of Bengal inviting His Excellency to preside over the next Annual Meeting, and reply thereto Record

No 6

30 1 33

Annual Report for 1932 Approve

No 10

30 1 33

Annual Meeting, 1933 Arrangements approved

No 17

30 1 33

Complimentary letters to and from the Private Secretary to the Governor of Bengal in connection with the Annual Meeting Record

No 1

27 2 33

### ARTISTIC AND HISTORICAL POSSESSIONS—

Presentation of a bust by Signor A Marzullo of Rajendranath Tagore, in plaster, by the artist. Accept with thanks to the donor

No 11

27 2 33

### ASSOCIATE MEMBERS—

Quinquennial re election Associate Members Put up for election: Rev H Hosten, M M K K Samturi, and Rai Bahadur N G Roy. Also put up for election Mr L Bogdanov

No 3

27-11-33,



## At Home—

'At Home' to H.E. the Governor of Bengal by the President, A.S.B.  
Record with thanks to the President  
No. 7. 30-1-33

## BIBLIOTHECA INDICA—

Finance Committee No 2 of 24-1-33 Remuneration Typist for indexing Vol II, English Translation, Tabaqat-i-Akbari Recommendation Part payment of Rs 125 to be made in advance Total remuneration to be fixed when number of printed pages can be calculated. Accepted by Council

No 13 30-1-33

Completion of the Kashmiri Dictionary by Sir George Grierson. Record.

No 21 30-1-33.

Bibliotheca Indica. That Pandit MM Kamalkrishna Smriti tirtha be commissioned to prepare a further volume of Suddhi Ratnakara of the Ratnakara series for publication, and that its issue in the Bibliotheca Indica be authorised.

No. 8 29-5-33

Request from Mr M B Emeneau of Yale University, U.S.A., for permission to utilise certain portion of Tawney's translation of the Kāthasaritsāgara in the Bibliotheca Indica Before considering the request enquiries should be made as to the extent to which Mr Emeneau wants to use the translation of the Kāthasaritsāgara

No 8. 28-8-33

## BUILDING—

Finance Committee No 3 (a) of 15-12-33 Society's contribution to the Building Repair Fund of the Society Recommendation Credit a sum of Rs. 2,000 to the fund Accepted by Council

No 6 18-12-33.

## COMMITTEES—

Constitution of the Standing Committees for 1933-34 Resolved that the Standing Committees, 1933-34, to be constituted as follows —

## Finance—

President	} <i>Ex officio</i>
Secretary	
Treasurer	
Mr. J. C. Mitra.	
Dr S. L. Hora.	

## Library—

President	} <i>Ex-officio</i>
Secretary	
Treasurer	
Phil. Secretary	
Jt Phil. Secretary	
Phy Sci Secretary	
Biological Secretary	
Anthropological Secretary	
Medical Secretary	
Library Secretary	

**Publication—**

President	}	<i>Ex-officio</i>
Secretary		
Treasurer		
Phil. Secretary		
Jt. Phil Secretary		
Phy Sci Secretary		
Biological Secretary		
Anthropological Secretary		
Medical Secretary		
Library Secretary		

No 5

27 3 33.

The President raised the question of the celebration of the Society's 150th Anniversary in February, 1934. Resolved That a Committee consisting of the President, the Treasurer, the General Secretary, Mr L R Fawcett, Dr J N Mukherjee and Dr S L Hora (Secretary) to be constituted, with power to co-opt additional members, to suggest and organise a programme for the celebration.

No 17

28 8 33

**CONDOLANCES—**

Notice of the death of H R H the Duke of the Abruzzi, Academician of Italy, conveyed by the President of the Royal Academy of Italy.

Record

No 1

29 5 33

**CONGRATULATIONS AND THANKS—**

Presentation by Lt Col R N Chopra of his work on 'Indigenous Drugs of India'. Accept with thanks to the donor.

No 4

30 1 33

'At home' to H E the Governor of Bengal by the President, A S B.

Record with thanks to the President

No 7

30 1 33

Memorandum by Dr S L Hora concerning the various medal funds administered by the Society. Record with thanks to Dr Hora for his valuable help.

No 8

30 1 33

Memorandum by Dr S L Hora concerning the present position of the Journal of the Society. Record with thanks to Dr Hora.

No 9

30 1 33

Outgoing Members of Council. The President expressed his thanks to the outgoing Members of Council for their services rendered to the Society, and to all Council Members for their valued support of himself as President and Chairman of the meetings of the Council. Resolved That the Council's thanks be conveyed to the outgoing Members.

No 22

30-1 33

Presentation of a bust by Signor A Marzollo of Rabindranath Tagore, in plaster, by the artist. Accept with thanks to the donor.

No 11

27 2 33.

Memorial to the Government of India in the matter of the proposal to abolish the post of Director of the Zoological Survey of India. That the draft letter prepared by Mr Fawcett be accepted; that the

Letter be forwarded under the signature of the President, that the thanks of the Council be conveyed to Mr Fawcett, for his valuable help  
No. 13 27-2 33

Letter from the President resigning the office of President to the Society Accept with regrets Resolved that a letter of thanks to Sir C C Ghose be written for the valuable services rendered by him to the Society Further resolved That Dr L L Fermor be nominated as President, vice Sir C C Ghose  
No 7 26 6-33

Sir R N Mookerjee's 80th birthday Resolved That the congratulations of the Society be conveyed to Sir Rajendra Nath.  
No 8 26 6 33

Letter of thanks from Sir R N Mookerjee for the letter of congratulations addressed to him by the Society Record  
No 3 31-7 33

Report presentation to the Society of Islamic Books and MSS by Mr Hafeez Abdul Gaffur of Calcutta The Society's thanks to be conveyed to the donor as well as to Dr E N Ghose for his valuable initiative  
No 5 31 7-33

Letter from Dr U N Brahmachari accepting nomination to represent the Society at the 50th Anniversary celebration of the Punjab University The Society's thanks to be conveyed to Dr Brahmachari  
No 6 15 9 33

Letter from Dr S L Hora reporting progress with the Society's Journal Record with thanks to Dr Hora  
No 2 30 10 33

#### COUNCIL—

Signatures signifying acceptance of election to Council by the Council Members Record  
No 2 27 2 33

Letter from Lt Col R B S Sewell tendering his resignation as Vice President of the Society Record  
No 8 24 4 33

Letter of acceptance seat on Council by Dr J N Mukherjee Record  
No 9 24 4 33

Letter from the President requesting to be released from his office of President on account of excessive pressure of work as Acting Chief Justice of Bengal, and suggesting that Dr Fermor be appointed as his successor Resolved That the General Secretary do ascertain the President's final wishes of his consideration of the Council's views and that the matter be considered again in next Council Meeting  
No 6 29 6 33

Letter from the President resigning the office of President to the Society Accept with regrets Resolved That a letter of thanks to Sir C C Ghose be written for the valuable services rendered by him to the Society Further resolved That Dr L L Fermor be nominated as President, vice Sir C C Ghose  
No 7 26 6 33

Letters of thanks from the Hon'ble Mr Justice C C Ghose, Kt.  
Record  
No 2 31-7-33

Letter of thanks from Dr L L Fermor Record  
No 4 31-7-33

Leave General Secretary Leave granted for two months from such date as the General Secretary may find convenient Dr S L Hora to officiate during the General Secretary's absence  
No 15 31 7 33

Fixing dates for Committee and Council Meetings in September Meeting on the 15th of September at 5 p m  
No 15 28 8 33

Report return from leave of the General Secretary Record  
No 1 30 10 33

Fixing dates for December Council and Committee Meetings Meeting on the 18th of December  
No 5 27 11 33

Informal consideration composition of Council, 1934-35 After discussion the following list of candidates for nomination for next year's Council was placed before the meeting for consideration —

President	Dr L L Fermor
Vice President	Sir R N Mookerjee
" "	Sir David Ezra
" "	Dr U N Brahmachari
" "	Lt Col R Knowles
General Secretary	Mr Johan van Manen
Treasurer	Mr K C Mahindra
Phil Secretary	Dr S K Chatterji
Jt Phil Secretary	Dr M Hidayat Hosain
Nat Hist Secretary (Biology)	Dr Bani Prashad
Nat Hist Secretary (Physical Science)	Dr J N Mukherjee
Anthropological Secretary	Dr B S Guha
Medical Secretary	Lt Col R N Chopra
Library Secretary	Dr S L Hora
Member of Council	Mr M Mahfuz ul Haq
" "	Mr L R Fawcett
" "	Mr Percy Brown
" "	Dr A M Heron
" "	Dr K N Dikshit
" "	Mr J M Bottomley

Place before the next meeting of the Council to be voted upon  
No 11 27 11 33

Council nomination, 1934-35 Resolved that the following list of names be declared that of Council candidates for election to next year's Council, and that it be ordered to be issued to the Resident Members as prescribed in Rule 44 —

President	Dr L L Fermor
Vice-President	Sir R N Mookerjee
" "	Sir David Ezra
" "	Dr U N Brahmachari
" "	Lt Col R Knowles

General Secretary	Mr. Johan van Manen
Treasurer	Dr S L Hor.
Phil Secretary	Dr S K Chatterji
Jt Phil Secretary	Dr M Hidayat Hossain
Nat Hist Secretary (Biology)	Dr Bains Prashad
Nat Hist Secretary (Phys Science)	Dr J N Mukherjee
Anthropological Secretary	Dr B S Guha
Medical Secretary	Lt-Col R N Chopra
Library Secretary	Dr A M Heron
Member of Council	The Hon'ble Mr Justice C C Ghose, Kt
"	Mr M Mahfuz ul Haq
"	Mr L R Fawcus
"	Mr Percy Brown
"	Mr K N Dikshit
"	Mr J M Bottomley
No 12	18-12-33

## EXCHANGE OF PUBLICATIONS—

The Taihoku Imperial University, Japan Exchange Journal and Memoirs  
No 2 (a) 28-8-33

Instituto de Biologia, Mexico Ask for a copy of their Anales and a list of their publications when the question of exchange will be considered  
No. 2 (b) 28-8-33

Marine Biological Laboratory, Mass., U S A Exchange Memoirs also.  
No 2 (c) 28-8-33

Bangya Sahitya Parishad, Calcutta Enquire first as to what they would give in exchange for the Catalogue of Sanskrit MSS  
No 3 28-8-33

The Academy of Sciences, Allahabad Exchange Journal  
No 4 28-8-33

Request from the Varendra Research Society, Rajshahi, for a free gift of the Journal and Memoirs of the Society Supply Journal and Memoirs Request for the supply of all their publications to the Society  
No 5 28-8-33

## FELLOWS—

Recommendations of the meeting of Fellows Accept Put up for election —

- (1) Mr Percy Brown
- (2) Mr O C Ganguly
- (3) Rai Bahadur S R Kashyap
- (4) Mr Ghulam Yaseen

No 12 30-1-33

Letter of thanks from Messrs Percy Brown and S R Kashyap for their election as Ordinary Fellows of the Society Record  
No 2 27-2-33

## FINANCE—

Finance Committee No 1 of 24-1-33 List of members who are in arrears of subscription for four or more quarters, as at 31-12-1932. Recommendation Apply Rules Accepted by Council

No 13 30 1 33

Certified copies of the Balance Sheet of the Society for 1932 from the Auditors Record

No 4 27 2 33

Report of a burglary in the Society's premises Two of the Society's Chaprains to sleep in the premises

No 1 27 3 33

Finance Committee No 5 of 28-5-33 Application for financial assistance from two members of the staff Recommendation Place before the Council The Council resolved that the junior Pandit, Babu B B Mukherjee, be given an increase of salary of Rs 7 bringing it to Rs 45, also that a bonus of Rs 75 be given to Babu B M Chakravarti, Sales Clerk

No 4 29 5 33

Removal of seven names under Rule 40 Enquire whether any of the members wish to take up Life Membership If not, apply Rules

No 9 31 7 33

Finance Committee No 3 of 24-7-33 Letter from the Honorary Treasurer in connection with the International Catalogue of Scientific Literature

After consideration resolved that the letter be placed before the Council for consideration

The General Secretary expressed his regrets for what may be legitimately taken as an insufficiently considered action Council Order Accept Circulate file concerning the International Catalogue of the Scientific Literature to the Council

No 10 31 7 33

Matters relating to the Royal Society Wait for a reply to the General Secretary's letter to the Royal Society, No 844 dated 17-8-1933

No 16 28 8 33

Library Committee No 1 of 15-9-33 Letter from Dr Bansi Prasad regarding Library Catalogue Recommended to the Council that the work of the Library Catalogue be expedited and the funds provided Accepted by Council and also resolved to request the Honorary Treasurer to provide Rs 2,500 from the Temporary Reserve Fund of the Society for the completion of the Catalogue

No 10 17 9 33

Finance Committee No 3 of 25-10-33 Letter from O Hofels, Wien, regarding settlement of the outstanding account Recommendation The Society to accept books in lieu of half the bill Accepted by Council

No 9 30 10 33

Finance Committee No 3(a) of 25-10-33 List of members who are in arrears of subscription for four or more quarters Recommendation Apply Rules Accepted by Council

No 9 30 10 33

Finance Committee No 3(b) of 25-10-33 Application for a loan of Rs 300 from the Provident Fund by the Head Clerk Recommendation Grant Accepted by Council

No 9 30-10-33

Finance Committee No 3(c) of 25-10-33 The question of leave and salary of Pandit Aghorenath Bhattacharya Recommendation Sick leave without pay Accepted by Council

No 9 30-10-33

Application from Pt Aghorenath Bhattacharya Compassionate grant of Rs 50 to be given

No 2 27-11-33

Finance Committee No 3(a) of 15-12-33 Society's contribution to the Provident Fund for 1933 Recommendation Pay Accepted by Council

No 6 18-12-33

Finance Committee No 3(b) of 15-12-33 Bad debts written off during the year 1933 Recommendation Write off Rs 1,309 15 Accepted by Council

No 6 18-12-33

Finance Committee No 3(c) of 15-12-33 Society's contribution to the Building Repair Fund of the Society Recommendation Credit a sum of Rs 2,000 to the fund Accepted by Council

No 6 18-12-33

Finance Committee No 3(d) of 15-12-33 Purchase of 3½% G P Notes for the face value of Rs 300 for the Servant's Pension Fund and of Rs 1,000 for the Permanent Library Endowment Fund Recommendation Approve Accepted by Council

No 6 18-12-33

Finance Committee No 3(f) of 15-12-33 Budget for 1934 Recommendation Approve Accepted by Council

No 6 18-12-33

Budget estimates for 1934 (Special Finance Committee of 15-12-33) Adopt the budget estimates for 1934 as recommended at the Special Finance Committee Meeting held on 15-12-33 Further recommended that the Council do appoint as early as possible a Re Organization Committee to consider the financial question in all its aspects and to make recommendation specially with a view to reduction of expenditure

No 7 18-12-33

Finance Committee No 3(e) of 15-12-33 Increment of salaries for the year 1934 Recommendation—Nil Accepted by Council

No 9 18-12-33

#### INDIAN SCIENCE CONGRESS—

Letter of thanks from the Indian Science Congress Record  
No 3 30-1-33

#### INVITATIONS—

Letter to the Private Secretary to H E the Governor of Bengal inviting His Excellency to preside over the next Annual Meeting, and reply thereto Record

No 6 30-1-33

Invitation from the Roerich Museum, New York, to participate in the Roerich Banner Convention at Washington The General Secretary to send a suitable reply

No 5

30 10 33

#### JUBILEE CELEBRATION—

The President raised the question of the celebration of the Society's 150th Anniversary in February, 1934 Resolved That a Committee consisting of the President, the Treasurer the General Secretary, Mr L R Fawcett, Dr J N Mukherjee and Dr S L Hora (Secretary) be constituted, with power to co opt additional members, to suggest and organise a programme for the celebration

No 17

28 1 33

Recommendations of the Jubilee Celebration Committee Meetings on 4th and 13th September, 1933 Accept

Also resolved To put up the following names for election as '150th Centenary Members' at the Special Anniversary Meeting on 15 1 34 —

#### Science—

- (1) Lord Rutherford, F R S, Cambridge
- (2) Prof Albert Einstein
- (3) Dr A Lacroix, Secrétaire Perpétuel, Académie des Sciences, Paris
- (4) Sir Sidney Barrard, K C S I, F R S late Surveyor General of India, England
- (5) Dr Henry Fairfield Osborn, Sc D, LL D American Museum of Natural History, New York

#### Literature—

- (1) Sir John Marshall, Kt, late Director General of Archaeology, India
- (2) Dr Rabindranath Tagore, Shantiniketan, Bengal

The remaining three names of literary men for the honour to be decided at a subsequent meeting

The Council also approved the terms of the invitation and resolved to invite one hundred institutions to participate in the 150th Anniversary Celebrations

No 9

15 9 33

Matters relating to the 150th Anniversary Celebrations Letters from Dr S L Hora proposing the opening of a subscription list Approve

No 4 (a)

27 11 33

Lists of Societies, personalities, etc, to be invited to the Anniversary functions The Sub Committee to decide

No 4 (b)

27 11 33

Recommendations of the Jubilee Celebration Committee of 1 12 33 and matters arising therefrom Approve election three additional Honorary Anniversary Members for letters, to wit —Prof Taha Hussain, Prof Arthur Christensen, and H R H Prince Damrong Rajanubhab of Siam Increase number of Honorary Anniversary Members to be elected from 10 to 12 by addition of —Sir Sven Hedin (Science), and Prof J van Kan (Letters)

No 1

18-12 33



**KAMALA LECTURESHIP—**

Representation on the Selection Committee, Kamala Lectureship, Calcutta University The Council's nominee to be Dr U N Brahmachari.

No 2

27-3-33,

**LECTURES—**

Suggestion Public Lecture in the Society by Mr Davis S Richards  
Accepted

No 7

31 7 33

The question of Public Lectures, Winter Session, 1933 34 Dr Hora to put up a Provisional programme for discussion in the next Council Meeting

No 8

28 8 33

Proposals regarding Public Lectures, Winter Session, 1933 34 The following gentlemen to be requested to deliver lectures to the Society —

*Science—*

- (1) Dr Meghnad Saha
- (2) Dr J N Mukherjee

*Letters—*

- (1) Sir S Radhakrishnan
- (2) Rai Bahadur Ramaprasad Chanda

(Dr S K Chatterji to enquire from Prof Davood of the Shantiniketan whether he would be able to give lecture to the Society, Dr S L Hora to be asked to give a lecture if the above scientists do not comply)

No 13

15 9-33

**LIBRARY—**

Library Committee No 2 of 27 2 33 The new Library Catalogue of printed books in western languages Recommendation That a Sub-Committee do examine the question and report to Council The Sub Committee to consist of the President, the Hon Treasurer, the General Secretary and Dr Bani Prasad Accepted by Council

No 8

27 2-33

Library Committee No 3 of 31-7 33 Proposal from Dr Bani Prasad to publish a supplement to Dr Kemp's Catalogue of Periodical Scientific Literature in Calcutta Libraries Recommended for favourable consideration by the Council Accepted by Council

No 11

31 7 33

Library Committee No 2 of 28 8-33 Proposed visit of members of the All India Library Conference to the Society's Library on 11th September, 1933 Recommendation Afford all facilities for the visit of the All-India Library Conference to the Society's Library on 11th September The Library Secretary to supervise the arrangements Accepted by Council

No 12

28 8-33

Library Committee No 1 of 15 9-33 Letter from Dr Bani Prasad regarding Library Catalogue Recommended to the Council that the work of the Library Catalogue be expedited and the funds provided Accepted by Council and also resolved to request the Honorary Treasurer to provide Rs 2,500 from the Temporary Reserve Fund of the Society for the completion of the Catalogue

No 10.

15 9 33

Finance Committee No 3 (d) of 15 12 33 Purchase of 3½% G P Notes for the face value of Rs 300 for the Servant's Pension Fund and of Rs 1,000 for the Permanent Library Endowment Fund Recommendation: Approve Accepted by Council  
No 6. 18 12 33

**LOAN OF BOOKS AND MSS —**

Letter of thanks from the Trustees, Victoria Memorial for the loan of certain items for the recent Hastings Bicentenary Exhibition Record  
No 1 30 1 33

Request for loan of manuscripts from the Bhandarkar Oriental Research Institute, Poona Lend manuscript Nyayaratnamala tika: Nyayaratna by Ramanuja, on the usual indemnity bond  
No 7 (a) 28 8 33

Request for loan of manuscripts from the Director, Oriental Institute, Baroda. Further loan of manuscripts to be considered on return of the manuscript already with him since 1927  
No 7 (b) 28 8 33

Request for loan of manuscripts from Mr Nalin Kanta Bhattasali, Dacca. The manuscript asked for not to leave the Society's premises  
No 8 28 8 33

Request for loan of manuscripts from Prof Sri Ram Sharma, Lahore Lend on the usual indemnity bond  
No 3 15 9 33.

Request for loan of manuscripts from Mr Vanamasi Vedantatirtha, Calcutta. Lend on the usual indemnity bond  
No 4 (a). 15 9 33

Request for loan of manuscripts from Mr R G M Subrahmany Aiyer, Tinnevely Ask him to apply through some recognised institution, when the question of the loan of Manuscripts asked for will be considered  
No 4 (b) 15 9 33

Request from the Chairman, Punjab University Jubilee Exhibition Committee, for the loan of manuscripts documents, etc., of the Society for an exhibition on the occasion of the Jubilee Celebration of the Punjab University The General Secretary to make a selection of interesting objects without great intrinsic value and offer the loan under suitable guarantee  
No 3 30 10-33

Further application for loan of manuscripts from Mr R M G Subrahmany Aiyer, Tinnevely Two manuscripts may be supplied at a time provided the bond is executed by the Curator, Government Oriental Manuscripts Library, Madras  
No 4 (a) 30 10 33

With reference to the application of Pt. Ram Dhan Kavayathirtha ordered that after execution of a satisfactory bond, to be approved by the General Secretary, two MSS at a time may be lent A copy of any work published with the help of the MSS should be presented to the Society.  
No. 4 (b). 30-10-33.

Application for loan of manuscripts from Dr M Z Siddiqui and  
 MM Anantakrishna Shastri General Bonds may be accepted Each  
 application for loans under such bonds to be considered individually  
 No 1 27 11 33

## MEMBERSHIP—

Finance Committee No 1 of 24 1 33 List of members who are in  
 arrears of subscription for four or more quarters, as at 31 12 1932  
 Recommendation Apply Rules Accepted by Council  
 No 13 30 1 33

List of members in arrears with subscriptions for four or more  
 quarters Apply Rules  
 No 18 30 1 33

Application for membership from Mr S C Seal, Honorary Secretary,  
 Indian Research Institute, Calcutta Application may be admitted if  
 for personal membership  
 No 20 30 1 33

Finance Committee No 4 (1) of 26 5 33 List of members who are in  
 arrears of subscriptions for four or more quarters Recommendation  
 Apply Rules Accepted by Council  
 No 4 29 5 33

\* Removal of seven names under Rule 40 Enquire whether any of the  
 members wish to take up Life Membership If not, apply Rules  
 No 9 31 7 33

Finance Committee No 3 (a) of 25 10 33 List of members who are  
 in arrears of subscription for four or more quarters Recommendation  
 Apply Rules Accepted by Council  
 No 9 30 10 33

List of twenty two names for removal under Rule 38 The General  
 Secretary to write personal letters, if no reply is received, apply rules  
 after a month from date of letters  
 No 18 30 10 33

List of seven names for removal under Rule 40 Apply Rules  
 No 14 30 10 33

List of twenty four names in arrears with subscriptions for four or  
 more quarters Apply Rules  
 No 15 30 10 33

Removal of sixteen names under Rule 34 Apply Rules Announce  
 these sixteen names as removed under Rules 37 and 38  
 No 10 18 12-33

## MEMORIALS—

Memorandum by Dr S L Hora concerning the various medal funds  
 administered by the Society Record with thanks to Dr Hora for his  
 valuable help  
 No 8 30 1 33

Completion of the dies for the Bruhl Memorial Medal Approve  
 Prepare a medal for the Rev E Blatter, S J  
 No 5 27 2 33

Letter of thanks from Mr E Harter for the award to him of the  
 'Jag Gobind Law Memorial Medal' Record  
 No 1 24 4 33

*Letters of thanks from Dr C Snouck Hurgronje and Rev E Blatter for the award to them of the Jones and Brühl Memorial Medals respectively* Record

No 1

31 7 33

*Appointment of Advisory Board for the award of the Barclay Memorial Medal* The Board to consist of the Ex-Officio members, and the General Secretary together with Dr Hora and Dr Agharkar, with power to co-opt additional members

No 6 (a)

30 10 33

*Appointment of Advisory Board for the award of the Annandale Memorial Medal* The Board to consist of the Ex-Officio members, the General Secretary and Dr B S Guha, with power to co-opt additional members

No 6 (b)

30 10 33

*Recommendation of the Annandale Memorial Medal Advisory Board* Accept recommendation Dr Eugene Dubois

No. 3

14 12 33

*Recommendation of the Barclay Memorial Medal Advisory Board* Accept recommendation Dr R Row

No 4

18 12 33

#### MISCELLANEOUS—

*Letter of thanks from the Mining and Geological Institute of India* Record

No 2

30 1 33

*Memorial to the Government of India in the matter of the proposal to abolish the post of Director of the Zoological Survey of India* That the draft letter prepared by Mr Fawcett be accepted that the letter be forwarded under the signature of the President, that the thanks of the Council be conveyed to Mr Fawcett for his valuable help

No 13

27 2 31

*Report of a burglary in the Society's premises* Two of the Society's Chapmans to sleep in the premises

No 1

27 3 31

*Letter from the Government of Bengal regarding the draft rules issued by the Government of India under the Ancient Monuments Preservation Act, 1904* Col Sewell, Dr S K Chatterjee and the General Secretary to consider the matter and to draft and forward a reply if thought advisable

No 3

27 3 33

*Letter from the Secretary to the Government of India, Department of Education, Health and Lands, with reference to the President's letter in connection with the proposal to abolish the post of the Director, Zoological Survey of India* Record

No 2

20 5 33

*Matters relating to the Royal Society* Wait for a reply to the General Secretary's letter to the Royal Society No 844, dated 17 6 1933

No 16

28 8 33

*Letter of thanks from the Mining and Geological Institute of India for granting them the use of Society's hall on 26 8 33* Record

No 1

15 9 33.

The President placed before the Council the outlines of a scheme for developing an Academy of Sciences in India by making certain modifications in the rules of the Asiatic Society of Bengal. This development, if carried out, would have as its corollary the foundation, a little later, of an Academy of Letters. The President desired to know whether the Council was prepared to carry out, if requested, this scheme. The Council agreed unanimously to carry out the scheme proposed by the President.

No. 16

15 9 33

# PRESENTATIONS—

Presentation by Lt Col R. N. Chopra of his work on 'Indigenous Drugs of India'. Accepted with thanks to the donor.

No. 4

30 1-33

Presentation of a bust by Signor A. Marzullo of Rabindranath Tagore, in plaster, by the artist. Accepted with thanks to the donor.

No. 11

27-2 33

Report presentation to the Society of Islamic Books and MSS by Mr. Hafesa Abdul Gafur of Calcutta. The Society's thanks to be conveyed to the donor as well as to Dr E. N. Ghose for his valuable initiative.

No. 8

31 7 33

# PROVIDENT FUND—

Finance Committee No. 3 (b) of 25 10 33. Application for a loan of Rs. 300 from the Provident Fund by the Head Clerk. Recommendation Grant. Accepted by Council.

No. 9

30-10 33

Finance Committee No. 1 (a) of 15-12 33. Society's contribution to the Provident Fund for 1933. Recommendation Pay. Accepted by Council.

No. 6

18 12 33

# PUBLICATIONS—

Memorandum by Dr S. L. Hora concerning the present position of the Journal of the Society. Record with thanks to Dr Hora.

No. 9

30-1 33

Col Sewall's monograph in the Memoirs on Oceanographic Research in Indian Waters. The present volume may be terminated at Col Sewall's convenience, and for further material, a second volume may be begun.

No. 12

27-2-33

Letter to Mr H. E. Stapleton regarding the publication of his Memoir. Record.

No. 2

24-4-33

Library Committee No. 3 of 21-7 33. Proposal from Dr Balmi Prasad to publish a supplement to Dr Kemp's Catalogue of Periodical Scientific Literature in Calcutta Libraries. Recommended for favourable consideration by the Council. Accepted by Council.

No. 11

31-7-33.

Proposal from Dr Balmi Prasad regarding the issue of a Supplement to Dr Kemp's Catalogue of Periodical Scientific Literature in Calcutta Libraries. The Council discussed the endorsement of the Library and Publication Committees with reference to the proposed preparation of

a supplement to Dr Kamp's Catalogue The Council gratefully accepts Dr Prasad's offer to prepare the MS The question of Publication of the Catalogue to be considered when the copy of the same has been made ready

No 14.

31-7-33

Letter from the Philological Secretary regarding the publication of the Catalogue of Sanskrit Manuscripts (1) Mr Chintaharan Chakravarti to write the Preface to Vol VII of the Catalogue, and the Preface prepared by MM H P Shastri be published as an Appendix to the volume, (2) hold over the question of taking up the work in connection with the next volume of the Catalogue (Vol VIII Tantra) to a subsequent meeting

No 6

15 9-33

Letter from Dr S L Hora reporting progress with the Society's Journal Record with thanks to Dr Hora

No 2

30 10 33

Report progress in Journal and Proceedings Record with satisfaction

No 12

27 11 33

#### REPRESENTATION—

Representation of the Society at the 50th Anniversary of the foundation of the Punjab University Order Dr Brahmachari to represent the Society

No 1

28 8 33

Letter from Dr U N Brahmachari accepting nomination to represent the Society at the 50th Anniversary Celebration of the Punjab University. The Society's thanks to be conveyed to Dr Brahmachari

No 5

15 9 33

Representation of the Society at the Seventh Oriental Conference at Baroda. The Philological Secretary to arrange a suitable representation

No 14

15 9 33

Letter from Dr U N Brahmachari regarding an address to be given on behalf of the Society to the Punjab University at its 50th Anniversary Celebrations Congratulatory message on behalf of the Society to be sent The President, Dr Brahmachari and the General Secretary to draft the message

No 15

15 9 33

#### REQUESTS—

Request for the Society's Hall for a series of lectures on Aviation by the Bengal Flying Club Grant

No 19

30 1-33

Letter from Mr K M Asadullah requesting the use of the Society's Hall for a meeting to constitute a Reception Committee for the proposed Library Conference Grant

No 10

27-3 33

Request for the use of the Society's hall for the All India Library Conference Grant The Secretary of the Conference to be intimated that if the finances of the Conference allow it, a moderate suitable remuneration may be tendered for the use of the hall

No 1

26-6-33,

Request for the use of the Society's hall by the Mining and Geological Institute of India and the General Secretary's reply thereto. Action approved. The Secretary of the Institute to be intimated that if the finances of the Institute allow it, a moderate suitable remuneration may be tendered for the use of the hall.

No 6

31 7 38

Request from Mr M B Emenan of Yale University, U.S.A., for permission to utilize certain portion of Tawney's translation of the *Kāthasaritsāgara* in the *Bibliotheca Indica*. Before considering the request enquiries should be made as to the extent to which Mr Emenan wants to use the translation of the *Kāthasaritsāgara*.

No 8

28-8 39

Request from Mr Richard for Society's support for his proposed lecture on Everest Expedition at the New Empire Theatre on Wednesday, 6th September. Decline.

No 18

28 8 33

Request for the use of the Society's hall for the Annual Meeting of the Mining and Geological Institute of India. Grant, subject to usual conditions.

No 2

15 9 33

Request from the Chairman, Punjab University Jubilee Exhibition Committee, for the loan of manuscripts, documents, etc. of the Society for an exhibition on the occasion of the Jubilee Celebration of the Punjab University. The General Secretary to make a selection of interesting objects without great intrinsic value and offer the loan under suitable guarantee.

No 7

30 10 33

#### SPECIAL HONORARY ANNIVERSARY MEMBERS—

Recommendation of the Jubilee Celebration Committee Meetings held on 4th and 13th September, 1933. Accept.

Also resolved. To put up the following names for election as '150th Centenary Members' at the Special Anniversary Meeting on 15 1 34 —

##### Science—

- (1) Lord Rutherford, F R S, Cambridge
- (2) Prof. Albert Einstein
- (3) Dr A Lacroix, Secrétaire Perpétuel, Académie des Sciences Paris
- (4) Sir Sidney Burrard, K C S I, F R S, late Surveyor General of India, England
- (5) Dr Henry Fairfield Osborn, Sc D L L D, American Museum of Natural History, New York

##### Letters—

- (1) Sir John Marshall, Kt, late Director General of Archaeology, India
- (2) Dr Rabindra Nath Tagore, Shantiniketan, Bengal

The remaining three names of literary men for the honour to be decided at a subsequent meeting.

The Council also approved the forms of the invitation and resolved to invite one hundred institutions to participate in the 150th Anniversary Celebrations.

No 9.

15 9-33

Recommendations of the Jubilee Celebration Committee of 1 12 33 and matters arising therefrom. Approve election three additional Honorary Anniversary Members for letters, to wit —

Prof. Taha Husam  
Prof. Arthur Christensen  
H. R. H. Prince Damrong Rajanubhab of Siam

Increase number of Honorary Anniversary Members to be elected from 10 to 12 by addition of —

Sir Sveta Hedra (Science)  
Prof. J. van Kan (Letters)  
No. 1

18 12 33.

## STAFF—

Finance Committee No. 5 of 26 5 33. Application for financial assistance from two members of the staff. Recommendation. Place before the Council. The Council resolved that the junior Pandit, Babu B. B. Mukherjee, be given an increase of salary of Rs. 5 bringing it to Rs. 45, also that a bonus of Rs. 75 be given to Babu B. M. Chakravarti, Sales Clerk.

No. 4

29 5 33

Finance Committee No. 3 (a) of 25 10 33. The question of leave and salary of Pandit Aghorenath Bhattacharya. Recommendation. Sick leave without pay. Accepted by Council.

No. 9

30-10 33

Application from Pt. Aghorenath Bhattacharya. Compassionate grant of Rs. 50 to be given.

No. 2

27 11 33

Finance Committee No. 4 (a) of 15 12 33. Increment of salaries for the year 1934. Recommendation. Nil. Accepted by Council.

No. 2

14 12 33

## VISITS—

Letter to the Military Secretary to H. F. the Viceroy inviting His Excellency to visit the Society, and reply thereto. Record.

No. 5

10 1 33

Library Committee No. 2 of 26 8 33. Proposed visit of members of the All India Library Conference to the Society's Library on 11th September, 1933. Recommendation. Afford all facilities for the visit of the members of the All India Library Conference to the Society's Library on 11th September. The Library Secretary to supervise the arrangements. Accepted by Council.

No. 12

26 8 33





**List of  
Patrons,  
Officers, Council Members, Members,  
Fellows, and Medallists  
of the  
Asiatic Society of Bengal,  
On the 31st December, 1933.**

# PATRONS OF THE ASIATIC SOCIETY OF BENGAL.

1931 ..	H.E. the Earl of Willingdon, G.M.S.I., G.C.M.G., G.M.I.E., G.B.E., Vicaroy and Governor- General of India.
1932 ..	. H.E the Right Honourable Sir John Anderson, P.C., G.C.B., G.C.I.E., Governor of Bengal.
<hr/>	
1910-1916	. Lord Hardinge of Penshurst, K.G., P.C., G.O.B., G.C.M.G., G.C.S.I., G.C.I.E., G.C.V.O., I.S.O.
1917-1922	. Marquess of Zetland, P.C., G.C.S.I., G.C.I.E.
1921-1926	.. Earl of Reading, G.O.B., P.C., G.C.V.O., G.B.E.
1922-1927	.. Earl of Lytton, P.C., G.C.S.I., G.C.I.E.
1926-1931	. Viscount Halifax, K.G., P.C., G.C.S.I., G.C.I.E.
1927-1932	Colonel Sir Francis Stanley Jackson, P.C., G.C.I.E.

# OFFICERS AND MEMBERS OF COUNCIL OF THE ASIATIC SOCIETY OF BENGAL DURING THE YEAR 1933.

## Elections Annual Meeting.

### President.

The Hon'ble Mr Justice O C Ghose, Kt, Barrister-at-Law

### Vice-Presidents

Lt Col R B Seymour Sewall, CIE, MA, MRCS, LRCP, Sc D  
(Cantab), FLS, FRS, IMS, FASSB  
L L Fennor, Esq, OBE, DSc, ARMS, FGS, MInstMM,  
FASB  
Sir R N Mookerjee, KCIE, KCVO, Hon FASSB  
Sir David Ezra, Kt, FRS, MBOU

### Secretaries and Treasurer

General Secretary — Johan van Manen Esq, CIE, FASSB  
Treasurer — K U Mahendra, Esq, BA (Cantab)  
Philological Secretary — S K Chatterji, Esq, MA, D Lit (Lond)  
Joint Philological Secretary — Shamsul Ulama Maulawi M Hidayat  
Hosain, Khan Bahadur, Ph D, FASSB  
Natural History { Biology — Bansi Prashad Esq, DSc, FRS,  
Secretaries { FRS, FASSB  
{ Physical Sciences — J N Mukherjee, Esq, DSc,  
(Lond), FCS (Lond)  
Anthropological Secretary — Rev P D Boddington, MA FASSB  
Medical Secretary — Rai Upendra Nath Brahmanashari, Bahadur, MA,  
MD, Ph D, FASSB  
Library Secretary — B S Guha, Esq, MA, Ph D (Harvard)

### Other Members of Council

M Mahfuz ul Haq, Esq, MA  
L R Fawcett, Esq, BA (Cantab), ICN  
Percy Brown, Esq, AHC  
S L Hora, Esq, DSc (Edin), FRS, FRS, FASSB  
Lt Col R N Chopra, CIE, MA, MB, IMS, FASSB

### APPOINTMENTS, TRANSFERS, ETC DURING THE YEAR

Dr L L Fennor, President, vice Sir C C Ghose, resigned on 3rd July,  
1933  
Dr S L Hora, Acting General Secretary, since Mr Johan van Manen,  
absent on leave, from 9th August to 19th September  
Sir David Ezra, Senior Vice President, acted for the President, Dr L L  
Fennor, absent, from 20th September to 29th December  
Mr Percy Brown, from 1 1 31 to 1 10 33  
Dr L L Fennor, from 1 4 31 to 1 7 33  
Col Sewall, from 27-4 33 to end of the year  
Mr Fawcett, from 15 4 33 to 18 6 33 and from 14 6 31 to 1 11 33  
Dr Hora, from 15 5 33 to 16 6 31  
Dr Mukherjee, from 6 2 33 to 15 4 33  
Mr Mahfuz ul Haq, from 1 5 33 to 1 7 33 and from 20 9 33 to 1 11 33  
Col Chopra, from 6 2 33 to 16 4 33  
Dr Prashad, from 5 8 33 to 10 6 33

**OFFICERS AND MEMBERS OF COUNCIL OF  
THE ASIATIC SOCIETY OF BENGAL  
ELECTED FOR THE YEAR 1934.**

*President*

L. L. Fermor, Esq., OBE., DSc (London), A.R.S.M., F.G.S.,  
M.Inst.M.M., F.A.S.B.

*Vice-Presidents.*

Sir R. N. Mookerjee, KCIE, KCVO., DSc, M.I.E.,  
M.I.E. (Ind.), Hon F.A.S.B.

Sir David Ezra, Kt, F.Z.S., M.B.O.U.

Raj Upendra Nath Brahmachari, Bahadur, MA, M.D., Ph.D.,  
F.A.S.B.

Lt.-Col R. Knowles, BA (Cantab), M.R.C.S., L.R.O.P.,  
L.M.S., F.A.S.B.

*Secretaries and Treasurer*

General Secretary — Johan van Manen, Esq., C.I.E., F.A.S.B.

Treasurer — S. L. Hora, Esq., DSc (Edin.), F.Z.S., F.R.S.E.,  
F.A.S.B.

Philological Secretary — S. K. Chatterp., Esq., M.A., D.Lit.  
(Lond.)

Joint Philological Secretary — Shamsu'l 'Ulama Mawlana  
M. Hidayat Hosain, Khan Bahadur, Ph.D., F.A.S.B.

Natural History { Biology — Banu Prasad, Esq., DSc, F.Z.S.,  
F.R.S.E., F.A.S.B.

• Secretaries { Physical Science — J. N. Mukherjee, Esq.,  
DSc (Lond.) F.C.S. (Lond.)

Anthropological Secretary — B. S. Guha, Esq., M.A., Ph.D.  
(Harvard)

Medical Secretary — Lt.-Col R. N. Chopra, C.I.E., M.A., M.B.,  
I.M.S., F.A.S.B.

Library Secretary — A. M. Haron, Esq., DSc. (Edin.), F.G.S.,  
F.R.G.S., F.R.S.E.

*Other Members of Council.*

The Hon'ble Mr Justice C. C. Ghose, Kt, Barrister-at-Law.

M. Mahfus-ul Haq, Esq., M.A.

L. R. Fawcett, Esq., BA (Cantab), I.C.S.

Parry Brown, Esq., A.B.C.A.

K. N. Dikshit, Esq., M.A.

J. H. Atkinson, Esq., BA (Oxon), I.E.S.

# ORDINARY MEMBERS.

R=Resident, N=Non-Resident, F=Foreign, A=Absent, L=Life.

An Asterisk is prefixed to names of Ordinary Fellows of the Society

Date of Election		
6 5 25	R	Abbasi, MOHAMMAD AMIN, SHAMS UL-ULAMA, <i>Assistant Superintendent</i> Hooghly Madrasah, Hooghly
5-4 23	R	ADDUL ALI, ABUL FAIZ MUHAMMAD, M.A., M.B.A.S., F.R.S.L., F.R.C.S., F.R.S. 3 Turner Street Calcutta.
7-3 27	R	Abdul Kadir, A.F.M., M.A. (ALLAHABAD) MAULVIYAH TAJUL (PUNJAB), MADRASAH FINAL (CALCUTTA), <i>Professor, Islamiyyah College</i> 19, Wellesley Square, Calcutta
2-11-25	N	Acharya, PARAMANANDA, M.Sc., <i>Archaeological Scholar</i> Mayurbhanj State Bhatipada
2-3-21	A	*Acton, HUGH WILLIAM OTH., M.B.CH., L.R.C.P., F.R.S., LT-COL, I.M.S. <i>School of Tropical Medicine and Hygiene, Chittaranjan Avenue, Calcutta</i>
2-3-21	R	Agharkar, SHANKAR PURUSHOTTAM, M.A., F.R.S., F.R.S., <i>Sir Ragh Bahar (Ragh) Professor of Botany, Calcutta University</i> 35, Ballygunge Circular Road, Calcutta.
7 4 30	N	Ahmad, SYED KHALIL, <i>Provincial Service (retired)</i> Zafar Mansi, Gaya
6-6 17	N	Aiyangar, K. V. RANGASWAMI, RAO BHADUR, M.A. <i>Late Director of Public Instruction, Travancore</i> Trivandrum, Travancore
6-12-26	N	*Aiyangar, N. KRISHNASWAMI, M.A., PH.D., M.B.A.S., F.R.S., F.R.S., <i>Raparetsakia, Professor, University of Madras</i> "Snipadam", 143, Brookes Road, Mysore, Madras, S
1-12 20	N	Akbar Khan, THE HON'BLE MAJOR NAWAB KHAN MOHAMMAD, K.C.S.I., Khan of Hiss. Hiss. N.W.F.P.
2 7-12	F	Andrews, EUGENE ARTHUR, B.A. c/o The Royal Empire Society, Northumberland Avenue, London, W.C.
3-3 30	L	Ashton, ROBERT SHORROCK, <i>Merchant</i> Truelove, Ingates tone, Essex, England
2-11-30	R	Austin, GEORGE JOHN, <i>Sanitary Engineer, Messrs J. B. Norton &amp; Sons, Ltd</i> Norton Building, Lalbazar, Calcutta
4 4 17	N	Awati, P. R., B.A. (CAMBES), D.I.C., I.M.S., <i>Professor of Zoology</i> Royal Institute of Science, Mayo Road, Fort, Bombay
2-2-14	L	*Bacot, J., F.R.S. Boulevard Saint Antoine, 61, Versailles Seine et Oise, France
1-11-26	R	Bagchi, PRABODH CHANDRA, M.A., D.K. DE LITTEHS (PARIS), <i>Member of the A.S. of Paris, Lecturer, Calcutta University</i> 2, Rustomjee Street, Ballygunge, Calcutta
1-3-26	R	Bagnall, JOHN FREDERICK, B.Sc., A.M.I. Mech. E., A.M.I.E.E., A.M.I. Struct. E., M.R.S.A.I., A.M. Inst. C.E., <i>Chartered Civil Engineer</i> Consulting Engineer, Mainville & Co 18/4, Ballygunge Circular Road, Calcutta.

Date of Election		
2-4-24	N	Bahl, K. N., D.Sc., D.Phil., Professor of Zoology, Lucknow University, Badshahbagh, Lucknow
7-3-27	N	Bake, A. A., Doctorandus Or. Lit. P.O. Santiniketan
6-2-18	N	Banerjee, NARENDRA NATH, M.P.O.E., A.M.I.E., Director of Telegraphs, Punjab and North Western Circle Lahore
5-3-24	R	Banerjee, P. N., M.A. (CANTAB.), A.M.I.E., F.C.U., Civil Engineer 12, Mission Row, Calcutta
1-11-26	N	Barhut, THAKUR KISHORESHINGHJI, State Historian of Patiala Government History and Research Department, Patiala
3-8-31	N	Barua, THE HON'BLE KANAK LAL, RAI BAHADUR, B.L., F.R.S.E., President, Kamarupa Anusandhan Samiti, Minister to the Government of Assam Shillong, Assam
2-12-23	R	Barwell, N. F., LT COL (RFTD), M.O., M.A., Bar at Law First Floor, 10, Middleton Street, Calcutta (and) Aylmer ton House, Aylmerton, Norfolk, England
6-1-30	A	Bassewitz, COUNT, late Consul General for Germany Europe
4-3-29	R	Basu, THE HON'BLE BEJOY K., C.I.E., M.A., B.L., Solicitor, High Court 50, Gooltule Road, Bhawanipore, Calcutta
3-12-24	R	Basu, JATINDRA NATH, M.A., M.L.C., Solicitor 14, Balaram Ghose Street, Calcutta
1-3-26	R	Basu, NARENDRA KUMAR, M.I.C., Advocate, High Court 12, Ashu Biswas Road, Bhawanipore Calcutta
2-1-28	R	Basu, NARENDRA MOHAN, M.Sc., Professor of Physiology 63, Hindusthan Park, Ballygunge, Calcutta
7-5-28	R	Basu, NARENDRA NATH, L.M.S., Professor of Obstetrics and Gynecology, Carmichael Medical College 7, Raja Bagan Street Calcutta
7-1-29	R	Basu, SARAT CHANDRA, Advocate 143 Dhurumtollah Street Calcutta
7-7-09	N	Bazze, RAMONATH KHEMHAJ, Proprietor, Shri Venkateshwar Press 7th Khetwadi, Bombay No 4
3-7-95	L	Beaton-Bell, REV SIR NICHOLAS DODD, K.C.S.I., K.C.I.E. Edgeclasse St Andrews Scotland
4-3-25	R	Benthall, SIR EDWARD C., M.T., Merchant 37, Ballygunge Park, Calcutta
7-4-09	L	*Bentley, CHARLES A. C.I.E., M.B. D.T.M., D.T.M. & H., F.A.S.B., Professor of Hygiene University of Egypt, Cairo
4-11-29	R	Berthoud, GEORGE FELIX, Stock broker 12, Russell Street, Calcutta
4-6-28	N	Bhadra, SATYENDRA NATH, RAI BAHADUR, M.A., Principal, Jagannath Intermediate College Nayabazar, Dacca
1-8-17	R	*Bhandarkar, DEVADATTA RAMKRISHNA, M.A., PH.D., F.A.S.B. 35 Ballygunge Circular Road, Calcutta
5-4-26	N	Bhatia, M. L. M.Sc. Lecturer in Zoology Lucknow University, Lucknow
4-11-08	R	Bhattacharya, BISVESVAR, B.A., M.B.A.S. 16, Townshend Road, Bhawanipore, Calcutta
1-2-22	N	Bhattacharya, VIDYUSHEKHARA, PANDIT, Principal, Vidyabhavana Visvabharati, Santiniketan, Birbhum
7-7-24	L	Bhattacharyya, BINODTOSH M.A., PH.D., Registrar, General Editor, Goshwadi's Oriental Series, and Librarian, Oriental Collections, Baroda State Baroda
2-4-28	R	Bhattacharyya, NIBARAN CHANDRA, M.A., Professor of Physiology, Presidency College 19, Hindusthan Road, Ballygunge, Calcutta

Date of Election		
9-8-22	R	Bhattacharyya, SIVAPADA M D 48B, Kailas Boop Street, Calcutta
4-6-28	N	Bhattachari, NALINI KANTA, M A, Curator, Dacca Museum, Ramna, Dacca
6-4-31	R	Bhose, JOTISH CHANDER, M A, B L, Advocate, Calcutta High Court 214, Ray Bagan Street, Calcutta
5-3-28	R	Blawas, CHARU CHANDRA, C I E, M A, B L, Advocate, High Court 58 Puddlopukur Road, P O Elgin Road, Calcutta
1-8-23	R	Blawas, KALIPADA, M A Royal Botanic Garden, Sibpur, Howrah
3-1-27	N	Bivar, HUGH GODFREY STUART, I O S, District and Sessions Judge Murshidabad
1-2-93	L	*Bodding, RAY P O, M A (CHRIST) F A S S Mohul pahari, Santhal Parganas
6-5-25	R	Bose, H M, B A, Bar at Law 25/1 Rawdon Road, Calcutta
6-3-96	R	*Bose, SIR JAGADIS CHANDRA, K T, C I E, F R S, M A, D S C F A S S Bose Institute, 91, Upper Circular Road, Calcutta
5-4-22	N	Bose, JOGESH CHANDRA VIDYABINODI, Sub Manager, Contai Khay Mohal Contai, Dt Midnapore
6-7-25	R	Bose, MANMATHA MOHAN, M A, Professor, Scottish Church College 19, Gokul Mitra Lane, Hatkhola, Calcutta
2-3-31	N	Bose, SUDHANSU KUMAR, B M (CAL), A R S M, M S C (MINING), London, Professor of Mining and Surveying Indian School of Mines, Dhanbadi
5-11-28	N	Bose MULICK, G N, M A, Professor of History Meerut College, Meerut, U P
4-5-31	R	Bottomley, JOHN MELLOR, B A (OXON), I E S, Director of Public Instruction, Bengal 1, Sunny Park, Ballygunge, Calcutta
5-12-32	N	Boyle, FRANK ALEXANDER, MAJOR, D M O, Adviser in Law quays and Secretary to the Board of Examiners Army Headquarters, Simla
1-1-08	L	*Brahmachari, UPENDRA NATH, RAI BAHADUR, M A, PH D, M D, F A S S 82/3 Cornwallis Street, Calcutta
7-11-27	N	Brahmachary, SANAT CHANDRA, RAI BAHADUR, M A, D T Kasba Road, Ballygunge, P O Dhakuria, 24 Parga
3-7-07	L	*Brown, JOHN COOCHIN G B E, D S C, F R S, M I M E, M I N T M M, M I E, F A S S c/o Messrs Grindlay & Co, 54, Parliament Street, Westminster London, S W 1
6-10-09	R	*Brown, PERCY, A R C A, F A G B, Curator, Victoria Memorial, Calcutta
6-10-09	L	*Brühl, PAUL JOHANNES, I S O, D M O, F R S, F R S, F A S S 2, Convent Road, Bangalore
8-1-96	F	*Burn, SIR RICHARD, K T, C I E, F A S S 9, Steverton Road, Oxford, England
2-4-13	R	Culder, CHARLES CUMMING, D S C, F L S, Superintendent, Royal Botanic Garden Sibpur, Howrah
4-11-29	R	Campbell, G R, Partner, Messrs Mackinnon Mackenzie & Co 16, Strand Road, Calcutta
7-2-27	R	Captain, DARA MANEKSHAW, Merchant 1, Corporation Street, Calcutta
1-9-20	R	Chakladar, HARAN CHANDRA, M A 28/4, Srimohan Lane, Kalghat, Calcutta.



Date of Election		
7-2-32	R	Chakraborty, KHIRODH BHARRI, <i>Engineer and Manufacturer</i> 7, Hindusthan Park, P.O. Ballygunge, Calcutta.
4-7-27	R	Chakravarti, OMINTAKARAN, M.A., <i>Lecturer, Bethune College</i> 28/3, Sahasragar Road, Calcutta.
3-2-30	N	Chakravarti, M.N., M.Sc., A.T.S. "Gitanjali" 15, Lodge Road, Lahore.
3-2-09	R	Chakravarti, NILMANY, M.A., <i>Late Professor of Sanskrit and Pali, Presidency College</i> Calcutta.
5-6-28	N	Chakravarti, SUSIL KUMAR, M.A., <i>Zemindar</i> Cocoh Behar (Cocoh Behar State).
3-1-27	N	Chakravarty, NIRANJANPRASAD, M.A., PH.D. (CANTAB), <i>Government Epigraphist</i> Office of the Government Epigraphist, Ootacamund, Nilgiris, S. India.
6-1-30	A	Chakravarti, SHERISH CHANDRA, B.L., <i>Attorney at-Law, High Court, Calcutta</i> 2, Marquis Street, Calcutta.
1-9-20	R	*Chanda, RAMAPRASAD, RAI BAHADUR, B.A., F.A.S.B. P. 403, Manoharpukur Road, Calcutta.
3-1-06	L	Chapman, JOHN ALEXANDER, <i>Librarian, Rampur State Library</i> Rampur.
7-1-28	R	Chatterjee, SRI NALINI RANJAN, ET., M.A., B.L., <i>Retired Judge and sometime acting Chief Justice, Calcutta</i> 91A, Harish Mukerjee Road, Bhawanipore, Calcutta.
7-2-27	R	Chatterjee, ASHOK, B.A. (CAL), B.A. (CANTAB), <i>Editor, "Welfare"</i> 91, Upper Circular Road, Calcutta.
27-10-18	F	Chatterjee, SIR ATUL CHANDRA, K.C.I.E., K.C.S.I., <i>Late High Commissioner for India</i> Withdean, Cavendish Road, Weybridge, Surrey, England.
1-10-20	R	Chatterjee, NIRMAL CHANDRA 52, Harish Mukerjee Road, Bhawanipore, Calcutta.
4-7-27	R	Chatterjee, PATITPABON, M.A., B.L., <i>Vakil, High Court</i> 84, Harrison Road, Calcutta.
5-1-31	R	Chatterji, DUBOACHARAN, M.A., F.E.S., <i>Lecturer in Sanskrit, Bethune College</i> 181, Cornwallis Street, Calcutta.
7-5-28	R	Chatterji, KEDAR NATH, B.Sc. (LONDON), A.R.C.S. (LONDON) 43, Wellesley Street, Calcutta.
7-6-11	R	Chatterji, KAMUNA KUMAR, LT COL., I.T.F., M.C.V.H.B. 8/1, Wood Street, Calcutta.
6-8-24	R	Chatterji, SUNITI KUMAR, M.A. (CAL), D.LIT. (LONDON), <i>Khasra Professor of Linguistics, Calcutta University</i> "Sudharina", 16, Hindusthan Park, (off Rashbehari Avenue East End), Ballygunge, Calcutta.
5-11-24	R	Chattopadhyay, K. P., M.Sc., <i>Education Officer, Corporation of Calcutta</i> 55/1, Old Ballygunge 1st Lane, Calcutta.
2-11-25	N	Chattopadhyaya, KKRITRESA CHANDRA, M.A., <i>Lecturer in Sanskrit</i> Allahabad University, Allahabad.
1-4-14	R	Chaudhuri, GOPAL DAS 32, Beadon Row, Calcutta.
6-12-20	R	Chakhrani, SHREENARAYAN, <i>Secretary, Shree Hanuman Pustakalaya</i> 8, New Ghose Road, Salkes, Howrah.
5-12-23	R	Chopra, B.N., D.Sc., F.E.S., <i>Assistant Superintendent, Zoological Survey of India</i> Indian Museum, Calcutta.
1-3-23	R	*Chopra, R.N., C.I.E., M.A., M.D. (CANTAB), LT COL., L.M.S., F.A.S.B., <i>Professor of Pharmacology</i> School of Tropical Medicine and Hygiene, Chittaranjan Avenue, Calcutta.
5-11-28	R	Chopra, GORTCHAND 47, Khagraputty, Calcutta.
5-12-27	L	*Chowdhury, SRI CHHAJURAM, ET., C.I.E., M.L.O. 21, Belvedere Road, Calcutta.
2-4-28	R	Chowdhury, RAI JATINDRANATH, <i>Zemindar</i> 36, Russa Road, Tollygunge, Calcutta.

# Alphabetical List of Ordinary Members.

XXXX

Date of Election.		
3-7-07	L	*Christie, WILLIAM ALEXANDER, KYNOCH, B.Sc., F.R.D., MInst M.E., F.A.S.B. 10, Inkerman Terrace, Kensington, London, W 8
3-11-09	F	*Christophers, SIR SAMUEL RICKARD, KT, O.B.E., O.B.E., F.R.S., F.A.S.B., M.B., LT COL., I.M.S. 80, Onslow Gardens, South Kensington, London, S W 7
1-9-15	R	Cleghorn, MAUDE LINA WEST (Miss), F.L.S., F.R.S. 43, Moulahat Road, Calcutta
1-2-32	F	Clendenin, DAVID LAWRENCE, B.A. (Yale, 1923) 32, East 84 Street, New York City, U.S.A.
2-2-31	R	Clough, JOHN, Barrister-at Law 4, Merline Park, Ballygunga, Calcutta.
1-12-30	A	Connor, SIR FRANK POWELL, KT, LT COL., I.M.S., D.S.O., F.R.C.S., Late Professor of Surgery, Medical College 2, Upper Wood Street, Calcutta
5-5-30	F	Cooper, G. A. P. 29, Eccleston Street, Eaton Square, London, S W 1
6-11-33	R	Coulson, ARTHUR LENNOX, M.Sc. (M.B.E.), D.I.C., F.G.S. Geological Survey of India, 27, Chowringhee, Calcutta
4-11-29	F	*Cotter, GERALD DE PURCELL, B.A., SUD (DUBLIN), MInst M.E., F.G.S., F.A.S.B. "Norland", Manor Road, Buckinghamshire England
3-8-25	N	Coyajee, SIR J. C., KT, B.A. (CANTAB.), LL.B., I.E.S. (RETD.) Andhra University, Waltair, B.N.R.
25-8-87	R	Criper, WILLIAM RINDON, F.G.S., F.I.C. AR.M. Konnagar
3-11-25	R	Crookshank, HENRY, B.A., B.A.I. (DUBLIN), Assistant Superintendent, Geological Survey of India Indian Museum, Calcutta
7-3-32	R	Darbari, M. D., Incorporated Accountant, S.B. Biltmoria & Co., Ltd 100, Chve Street, Calcutta
4-3-25	R	Das, AJIT NATH, RAI BAHADUR, M.A., F.Z.S., Zemindar 24, South Road, Entally, Calcutta
2-7-28	R	Das, PRABODH KUMAR, M.A., B.L. P 84 Park Street Extension, Calcutta
3-12-24	R	Das, SURENDRA NATH M.B., Medical Practitioner 87, Nymtala Ghat Street, Calcutta
6-9-22	R	Das-Gupta, SURENDRA NATH, M.A., F.R.D., I.E.S., Principal, Sanskrit College 1, College Square, Calcutta.
1-3-26	R	Datta, HIRENDRA NATH, M.A., B.L., Solicitor, High Court 139, Cornwallis Street, Calcutta
3-6-25	N	Datta, S. K., B.A., M.B., O.B. (EDIN.), Principal, Forman Christian College Lahore
6-3-24	L	Davies, L. M., MAJOR, Royal Artillery o/c The Lloyds Bank, King's Branch, 6, Pall Mall, London
7-11-32	R	De, AMIL COOMAR, Proprietor, Calcutta Trading Co., and President of the Bengal Association of Master Printers and Allied Industries 79 B, Lower Circular Road, Calcutta.
4-2-29	R	De, J. C. M.B., LT COL., I.M.S., Professor of Clinical Medicine, Medical College 229, Lower Circular Road, Calcutta
19-9-95	L	De, KIRAN CHANDRA, O.B., B.A., ICH (RETD.), Manager, Nawab Bahadur of Murshidabad Estate Lalbagh, Murshidabad
6-6-17	R	Deb, KUMAR HARIT KRISHNA, M.A., Zemindar, 3, Raja Nabokishan Street, Calcutta
4-3-25	R	Deb, RAJA KSHITINDRA, RAI MAHASAI OF BANSHURIA RAJ 21/E, Rami Sankari Lane, Kalighat, Calcutta.

Date of Election		
5-12-32	N	Deb, SUSKIL KUMAR, B A Sheikhghat, P O Sylhet, Dt Assam
5-12-27	L	Dechhen, H H MAHARANI KUNZANG, Maharani of Sikkim Gangtok, Sikkim
5-5-30	N	Deo, PRATAP CHANDRA BHANJ, Maharajah, Ruler of Mayurbhanj State P O Baripada, Mayurbhanj, B N R
4-4-27	R	Dewick, REV EDWARD CHISHOLM, M A (CANTAB), National Literature Secretary, Y M O A of India, Burma and Ceylon 5, Russell Street, Calcutta
4-5-10	L	Dhaval, THE HON'BLE MR JUSTICE SHANKAR HALAJI, B A, I O S, Judge, Patna High Court Patna
4 8 20	R	Dikshit, KASHINATH NAHAYAN, M A, Superintendent, Archaeological Survey of India Indian Museum, Calcutta
5 1-98	R	Dods, WILLIAM KANE, Agent, Hongkong and Shanghai Banking Corporation 6, Minto Park Alipur, Calcutta
2 2 31	N	Douglas, GORDON WATSON, B SC, D L M, State Chemist to the Government of Bhopal State Laboratory, Bhopal, Central India
2-7-02	L	Doxey, FREDERICK c/o J Doxey, Esq, Brighton Villa, 97, Burnage Lane, Levenshulme, Manchester, England
7 11 32	R	Driver, DABAB CURSETJI, M A (CANTAB), Barrister-at Law, Constituted Attorney to Messrs Tata & Sons, Ltd, Managing Agents for The Tata Iron & Steel Co., Ltd 71/73 Park Street, Calcutta
5 8 28	N	Drummond, J G, M A, I O S, J P, Commissioner, Rajshahi Division Rajshahi
1-7 29	A	Dunn, JOHN ALEXANDER, D SC, D I O, F G S, Assistant Superintendent, Geological Survey of India Indian Museum, Calcutta
2-1 33	R	Dutch, ROBERT AUSTEN, B A (CANTAB), I O S, Joint Magistrate and Deputy Collector Barrackpur
3-7 33	R	Dutt, GIRU SADAY, Barrister at Law, I O S 12, Loudon Street, Calcutta
5 12-32	R	Dutt, NAGINARSHA, M A, PH D, D I T T (LOND), Lecturer, Calcutta University 91 113, Manicktollah Street, Calcutta
5 2-28	A	Eberl, OTTO, DR JUR, Late Vice Consul for Germany 2, Store Road, Ballygunge, Calcutta
4-11 29	R	Edwards, L BROOKE, Manager in India, The Baldwin Loco Works of Philadelphia, U S A 5, Dalhousie Square Calcutta
7 12 31	F	Elkade, VINCEA, Docteur en Philosophie, Conferentiaire Universitaire 1 Str Melodie, Bucharest (1)
5-1 31	L	Evans, PEROY, B A (CANTAB), F G S, Geologist c/o The Burma Oil Co, Digboi, Assam
6 2 28	L	Ezra, SIR DAVID, KT F F S, M B O U 3, Kyd Street, Calcutta
2 12 28	R	Fawcus, LOUIS REGINALD, B A (CANTAB), Indian Civil Service 13, London Street, Calcutta
3-8-04	R	*Ferriar, LEWIS LEIGH, OBE, ARSM, D SC, F G S, F A S B, Director, Geological Survey of India Indian Museum, Calcutta
31-10 06	F	Finlow, ROBERT STEEL, C I E, B SC, F I O, Late Director of Agriculture, Bengal c/o Messrs Grindlay & Co., Ltd, 56, Parliament Street, London, S W 1
2-12 29	F	Fisher, REV FREDERICK B, ST B, PH D, D D, LL D, F R S S 1430, Cambridge Road, Ann Arbor, Michigan, U S A

Date of Election		
4-1-26	F	Fleming, ANDREW Post Box No 2446, Johannesburg, S Africa
5-1-31	R	Fooks, HERBERT A 14, Ballygunge Park Road, Ballygunge, Calcutta
5-11-13	A	FOX, CYRIL S, BSC, NIME, FGS Geological Survey of India, Indian Museum, Calcutta
2-4-19	A	Friel, RALPH, ICS, BA, BSC (DUBLIN), JP, Deputy Commissioner, Assam Silchar, Assam
7-3-27	F	Fukushima, NAORHIRO 33, Hikawacho, Akasaka, Tokyo, Japan
5-11-26	R	Gaistaur, JOHN CARAPIET, OBE, Merchant and Land holder 234/4, Lower Circular Road Calcutta
1-11-26	R	Gaistaur, SHANAZAN, MA, DMRE, MRCO, LROP, Medical Practitioner, Radiologist, Medical College Hospital 39, Theatre Road, Calcutta
6-10-09	R	*Gangoly, ORDHENDRA COOMAR, BA, FASD 12/1, Gangoly Lane, Calcutta
2-1-33	R	George, JAMES, BA (CANTAB), ICS, Special Officer, Political Department, Govt of Bengal United Service Club, Calcutta
4-1-26	R	Ghaffar, ABDUL, KHAN BAHADUR, Additional Chief Presidency Magistrate 23, Gardner Lane, Entally, Calcutta
6-2-33	L	Ghatuk, JYOTISH CHANDRA, MA (TRIPL), MAHITYA SARASWATI, JYOTISH SAGARA, Professor 4, Holaram Bose Ghat Road, Bhawanipore, Calcutta
7-5-26	R	Ghosal, UPENDRA NATH MA, PHD, Professor of History, Presidency College 12 Badur Bagan Row, Calcutta
5-4-26	R	Ghose, BIMAL CHANDRA, Barrister at Law 27/1, Hanish Mukherjee Road, Calcutta
2-4-24	R	Ghose, THE HON'BLE MR JUSTICE CHARU CHANDRA, KT, Barrister at Law, Judge, High Court 10, Debendra Ghose Road, Bhawanipore, Calcutta
1-4-29	R	Ghose, DEB PROBONDO, Zemindar 75 Bondon Street, Calcutta
7-1-29	R	Ghose, THE HON'BLE MR JUSTICE MORIM CHANDRA, BA (CAL), MA (CANTAB), ICS, Barrister at Law (Inner Temple), Judge, High Court 44, Little Russell Street, Calcutta
3-12-24	R	Ghose, SUSHIL CHANDRA, BA, Deputy Magistrate 1, Sikdarbagan Street, Calcutta
2-4-24	R	Ghosh, K, DTM, DPH (CANTAB), LMS, Medical Practitioner 45, Creek Row, Calcutta
6-2-18	L	Ghosh, EKENDRA NATH, MD, MSc FRS, FRCMS, Professor of Biology, Medical College 66, Cornwallis Street, Calcutta
7-3-27	R	Ghosh, PHANINDRA NATH, MA, PHD, BSc (PADUA), FIRST P, Sir Rashbehary Ghosh Professor of Applied Physics, University of Calcutta 92, Upper Circular Road, Calcutta
4-9-12	R	Ghosh, TARAFADA, Zemindar 11, Paddapukur Street, Kidderpore, Calcutta
1-2-26	R	Ghuznavi, A H, M L A, Zemindar 18, Canal Street, Entally, Calcutta
6-8-26	R	Ghuznavi, ISKANDER S K, Zemindar and Member, Advisory Board of Industries, Government of Bengal 30, Theatre Road, Calcutta (and) Dilduar, Wymenough

Date of Election		
1-2-26	R	GHUSNAVI, THE HON'BLE ALI KHAN SIR ABDELKARIM ABU AHMED KHAN, KT, M.L.C., <i>Zamindar of Dilduar</i> . 30, Theatre Road, Calcutta (and) North House, Dilduar, Mymensingh
1-4-29	A	Ginwala, SIR PADAMJI, KT, <i>Late President, Indian Tariff Board Europe</i>
5-3-28	R	GoopTU, DWIJENDRA NATH, <i>Medical Practitioner and Landholder</i> 5, Middleton Street, Calcutta
7-9-10	N	*Gravelly, FREDERIC HENRY, D.S.O., F.A.S.B. <i>Museum House, Egmore, Madras</i>
5-12-00	L	Grieve, JAMES WYNDHAM ALLYN, c/o Messrs. Coutts & Co, 440, Strand, London, W.C.2
4-2-25	R	Guha, B.S., M.A., F.E.D. (HARVARD) <i>Indian Museum, Calcutta</i>
6-12-26	R	Guha, THE HON'BLE MR JUSTICE SURENDRANATH, RAI BHADUR, <i>Judge, High Court</i> 20, Lansdowne Road, Calcutta
7-5-28	R	Gupta, J.N., M.B.E., C.I.E., I.C.S., <i>Late Member, Board of Revenue, Government of Bengal</i> 5, Riverside, Barrackpore
5-3-19	N	Gupta, SIVAPRASAD <i>Seva Upeyana, Benares City</i>
5-8-15	R	Gurner, CYRIL WALTER, B.A. (OXON), I.C.S., <i>Commissioner, Presidency Division</i> 4, Theatre Road, Calcutta.
6-3-01	N	Habib-ur-RAHMAN, THE HON'BLE NAWAB SADIK YAR JUNG, MAULANA, <i>Rais, Bhikampur</i> Habibganj, District Aligarh
6-1-30	R	Haldar, SUDHENDRA KUMAR, M.A., I.C.S., <i>Commissioner of Excise and Salt, Bengal</i> 241, Lower Circular Road, Calcutta
6-1-30	F	Hamilton, SIR DANIEL MACKINNON, KT, <i>Retired Partner, Messrs Mackinnon Mackenzie &amp; Co</i> Balmacara, Ross-shire, Scotland
2-4-24	R	Haq, M. MAHFUZ-UL, M.A., <i>Lecturer, Presidency College</i> 13/1, Collin Lane, Calcutta
1-5-12	R	Harley, ALEXANDER HAMILTON, M.A., I.N.S., <i>Principal, Islamia College</i> 19, Wellesley Square, Calcutta.
1-2-26	F	Harris, H.G., c/o Messrs Martin & Harris, Ltd., <i>Rowlette Buildings</i> 17, Prinsep Street, Calcutta.
2-4-28	R	Harris, LAWRENCE ERNEST, <i>Engineer, Manager for India, Messrs Sulzer Brothers</i> 4, Lyons Range, Calcutta.
5-11-19	N	Hemraj, MANYABARA RAI GURU, C.I.E., <i>PANDIT</i> Dhokatoke, Nepal
3-2-30	F	Henderson, ALEXANDER GAVIN, B.A. (OXON) <i>Buacot Park, Faringdon, Berks, England</i>
3-12-24	R	Hendry, C.A. JOHN, F.R.G.S., M.I.E.E., M.I.E.M.E., <i>Consulting Mechanical Engineer, Messrs Martin &amp; Co</i> 12, Mission Row, Calcutta
6-8-28	R	Heron, A.M., D.S.O. (EDIN), F.G.S., F.R.G.S., F.R.S.E., <i>Superintendent, Geological Survey of India</i> Indian Museum, Calcutta.
6-11-28	F	Hertz, MISS GERTA, PH.D. (KIEL UNIVERSITY), c/o Firma Vorwerk, Tiefenbacher, Frankehn, Fehln, <i>Dres.-Kaufmannshaus Bleichenbrücke, Hamburg</i>
7-8-11	R	*Hidayat Hossain, MUHAMMAD, SHAMS 'UL-'ULAMA, KHAN BHADUR, PH.D., F.A.S.B. 95/2c, Collin Street, Calcutta
1-4-26	A	Hingston, H. Lt.-Col., I.M.S., M.D., <i>Surgeon to H.B. the Governor of Bengal</i> 5, Wellesley Place, Calcutta.

# **Biographical List of Ordinary Members**

XXV

Date of Election		
4-6-22	N	Hobart, ROBERT CHARLES, I O S Commissioner's House, Gorakhpur, U P
1-4-25	R	Hobbs, HENRY, Merchant. 9, Old Court House Street, Calcutta.
1-3-32	R	Holme, JAMES WILLIAM, M A, I E S (RETD.), Principal, La Martinière 11, Loudon Street, Calcutta
7-3-27	N	Hopkinson, ARTHUR JOHN, I O S, Secretary to the Government, N W F Province Peshawar, N W F P
2-11-21	L	Hors, SUNDER LAL, D S O, F Z S, F R S E, F A S S Zoological Survey of India, Indian Museum, Calcutta
6-6-23	L	Howard, A. O I M, M A F A S S, Late Director, Institute of Plant Industry, Indore, and Agricultural Adviser to States in Central India British Science Guild, 6, John Street, Adelphi, London, W C 2
4-1-26	R	Hubert, OTTO, Chancellor to the German Consulate General 7, Lansdowne Road, Calcutta
7-3-32	N	Hughes, ARTHUR, B A (MANOHPSTFR), Indian Civil Service, Additional District Magistrate Dacca
6-6-23	N	Hutton, J H, O I E, I O S M A, D S O, F A S S, Deputy Commissioner, Kohima Naga Hills, Assam
1-2-11	L	Insch JAMES 18, Beechwood Avenue, Boscombe, Hants, England
5-12-23	R	Jackson, P S 4, Temple Chambers, 6, Old Post Office Street, Calcutta
6-6-27	L	Jain, BALDHODAS, Merchant and Banker 21, Armenian Street, Calcutta.
2-2-31	R	Jain, CHHOTU LAL, M B A S 25, Central Avenue North, Calcutta
6-1-30	N	Jain, NIRMAL KUMAR Devashrama, Arrah
6-8-28	N	Jaitly, P L, Electrical Engineer, Merchant 15, Canning Road, Allahabad
1-11-26	N	Jameson, THOMAS BLANDFORD, MAJOR, M C, M A (CAN TAB), I O S, District and Sessions Judge Hooghly
4-11-29	F	Jarvis, ROBERT Y The Department of State, Washington, District Columbia, U S A
6-5-26	R	Jitla, SIR ONKAR MULL, K T O B E, Merchant 2, Rupchand Roy Street, Calcutta
4-2-39	R	Jenkins, WALTER ALLEN, D S O (SHEFFIELD), I E S Special Officer for Primary Education, Bengal United Service Club, Calcutta
5-4-28	R	Jones, THORNTON, Solicitor o/o Messrs Morgan & Co., 1, Hastings Street, Calcutta
2-4-24	R	Judah, N J, M B, C H B, F R C S 43, Chowringhee, Calcutta
1-11-11	L	Kamaluddin AHMAD, SHAMS UL 'ULAMĀ, M A, I E S, Inspector of Schools, Presidency Division P 17, New Park Street, Calcutta
5-3-24	R	Kanjilal, M N, M A (CAL), LL B (CANTAB), Barrister-at-Law 17, Loudon Street, Calcutta
6-11-24	R	Kapur, SHAMLAL, Import and Banking 94, Khengrapatty, Calcutta.
1-3-26	N	Kashyap, SHIV RAM, RAI BAHADUR, B A, D S O, I E S, F A S S, Professor of Botany Government College, Lahore.
6-11-23	R	Kawastirthe, RAM DHAN, Pandit 55, Surendra Nath Banerjee Road, Calcutta.

Date of Election		
4-5-10	L	*Kemp, STANLEY W., B.A., D.Sc., F.R.S., F.A.S.B. 'Dussevery Expedition,' 52, Queen Anne Chambers, Dean Farrar Street London, S.W. 1
2-5-30	N	Kenny, DICK EDWARD COURTNEY, LT COL., I.A., Deputy Commissioner, Tavoy Burma
6-2-28	N	Kewal, GANDA SINGH, PH.D., I.C.S., F.R.S. (LONDON), F.R.S. VIASO (LONDON), Research Scholar in Sikh History Khalsa College, Amritsar
1-2-26	R	Kharbata, R. B., M.B., B.S., L.R.C.P., D.P.H., Director of Public Health, Bengal 2 B, Camma Street, Calcutta
2-12-29	N	Khan, MATIUR RAHMAN, Khas Mahal Circle Officer 27, Panchbhaghat, Dacca
3-12-24	R	Khan, BEZAUR RAHMAN, M.A., B.L., Deputy President, Bengal Legislative Council 28, Convent Road, Entally, Calcutta
6-5-25	R	Khanna, VINAYEK LAL, M.B.A.S., Merchant 137D, Balaram Dey Street, Beadon Street P.O., Calcutta
2-8-26	R	Khettry, BENMADHO, Proprietor, Messrs Gours Shanker Khettry, Landholders, Bankers and Merchants 15, Paggya patta, Barabazar, Calcutta
2-11-25	F	Kimura, R. (Ko Shi), Principal, College Department of Risho University Osaka Machi, Tokyo, Japan
7-7-20	R	*Knowles, ROBERT, M.B., B.S., L.R.C.P., B.A. (CANTAB.), F.A.S.B., LT-COL., I.M.S. Lower Flat, 29, Theatre Road, Calcutta
6-5-25	F	Koester, DR HANS, Legation's Sekretar Auswaertiges Amt, Abteilung IV, Berlin W 8, Wilhelmstrasse 75
3-2-30	A	Kornl, MICHAEL ALEXANDROWITZ (DR.), Architect and Engineer, Messrs Bird & Co 53, Chowringhee Road, Calcutta
2-3-31	N	Kothari, N. L., Colliery Manager, Agent, Khas Jharla Colliery Jharla, Manbhum
1-3-26	R	Kramrisch, STELIA (MRS.), PH.D., Lecturer in Ancient Indian History (Fine Arts), Calcutta University 57, Ballygunge Circular Road Calcutta
6-11-33	R	Krishnan, M. S., M.A. (MADRAS), PH.D. (LOND.), A.R.C.S., D.I.G. (LOND.), Assistant Superintendent, Geological Survey of India 27, Chowringhee, Calcutta
2-4-28	R	Kumar, KUMAR KRISHNA, M.A., B.L., Zamindar and Banker 31 & 31 1, Burtolla Street, Calcutta
4-11-29	N	Kurup, POKIARATH CHENGOHERI KRISHNA, I.M.P., Licentiate of the College of Physicians and Surgeons of Bombay, Medical Officer Taliparamba P.O., North Malabar
7-3-23	R	Labey, GEORGE THOMAS, M.C., Bengal Pilot Service United Service Club, Calcutta
1-4-25	N	Laden La, SONAM WANGMEL SARDAR BAHADUR, O.B.E., F.R.S., Hon'y A.D.C. to H.E. the Governor of Bengal, Chief of Police Lhasa, Tibet 'Yangang Villa', Darjeeling
6-3-29	L	*La Touche, THOMAS HENRY DIGGERS, M.A., F.R.S., F.A.S.B. 230, Hills Road, Cambridge, England
5-8-14	L	Law, BIMALA CHARAN, M.A., B.L., PH.D., F.R.HIST. 43, Kalas Bose Street, Calcutta
1-2-11	R	Law, NARENDRA NATH, M.A., B.L., F.R.S., PH.D. 96, Amherst Street, Calcutta
1-7-14	R	Law, SATYA CHURN, M.A., B.L., PH.D., F.R.S., M.B.O.U. 50, Kalas Bose Street, Calcutta
7-6-25	R	Lemmon, RICHARD DENNIS, Merchant c/o Messrs Martin & Harris Ltd, 17, Prinsep Street, Calcutta.

Date of Election		
3-5-11	R	Lomax, C E, M A La Martinière, 11, Loudon Street, Calcutta.
1-6-31	R	Lort-Williams, THE HON'BLE MR JUSTICE JOHN, K O, <i>Barrister at Law, Judge, High Court</i> 227/1. Lower Circular Road, Calcutta
4-3-29	R	Lunan, A G, <i>Partner, Messrs Bathgate &amp; Co</i> 19, Old Court House Street, Calcutta
5-7-26	A	Lyne, HOWARD WILLIAM I O S Khulna, E B R.
2-8-05	L	*McCay, DAVID, LT COL I M Y, M D, B O N, M A O, M R O P, F A S S c/o The Standard Bank of S Africa, Cradock, Cape Province, S Africa
1-3-26	A	*McKay, JOHN WALLACE <i>Delegate, Chilean Nitrate Commission (Indian Delegation)</i> 7, Hare Street, Calcutta
11-1-93	L	*MacLagan, SIR EDWARD DOUGLAS K C I S, F A S S 188, West Hill, Putney, London S W 15
5-3-24	R	McPherson, JAMES c/o Messrs Begg Dunlop & Co., Ltd. 2, Hare Street, Calcutta
7-6-18	N	Mahajan, SURYA PRASAD Murarpur, Gaya
3-3-20	R	Mahalanobis, P C M A B S C, I E Y, <i>Professor, Presidency College</i> 210 Cornwallis Street Calcutta.
1-3-11	F	Mahtab, SIR BIJAY CHAND, K C I I O M, MAHARAJA-DHIRAJA BAHADUR OF BURDWAN 6, Alipur Lane, Calcutta (England)
3-2-30	N	Mahtab, UDAY CHAND, B A, <i>Maharaj Kumar of Burdwan</i> The Palace, Burdwan
6-2-24	R	Mahindra, K C, B A (CANTAB) Messrs Martin & Co. 12, Mission Row, Calcutta
7-7-30	N	Mahudavala, JEHANGIR J, B COM (BIRMINGHAM), <i>Insurance Representative</i> c/o J C Mahudavala, Esq, Fort, Broach, B B & C I Ry
7-8-18	R	Maitra, JATINDRA NATH <i>Physician and Surgeon</i> 68/A, Beadon Street Calcutta.
9-6-20	R	Majumdar, NANI GOPAL M A Archaeological Survey of India, Indian Museum, Calcutta
2-2-16	R	Majumdar, NARENDRA KUMAR, M A, <i>Professor, Calcutta University</i> 3, Government Place, West, Calcutta
4-6-18	N	Majumdar, RAMESH CHANDRA, M A, F E D, <i>Professor, Dacca University</i> Ramna, Dacca
5-5-30	N	Mallam, G L, CAPTAIN, I A, <i>Census Superintendent</i> Peshawar, N W F P
7-5-28	R	Mallick, THE HON'BLE MR JUSTICE SATYENDRA CHANDRA, M A I O S, <i>Judge, High Court</i> 73, Burdwan Road, Alipur, Calcutta
4-11-29	R	Mallia, BANTWAL GANAPATHY, MAJOR, I M S, F R O S E Civil Surgeon Howrah
4-3-29	R	Mani, M S Entomology Section, Indian Museum, Calcutta
6-2-18	L	*Manen, JOHAN VAN, C I E, F A S S 6, Temple Chambers, 6, Old Post Office Street, Calcutta
5-6-01	F	Mann, HAROLD HART, D S C M S C F I O, F L S Woburn Experimental Station, Aspley Guisse, Bedfordshire, England
6-1-30	N	Martin, M F C, CAPT, R E Office of C R E, Waziristan District, Dera Ismail Khan
5-3-24	R	Martin, T LESLIE, M A (CANTAB) 12, Mission Row, Calcutta



Date of Election		
5-5-30	A	Matthews, OWEN GARDNER, Managing Director, Messrs. Smith Stanstreet & Co, Ltd Stanstreet House, 18, Convent Road, Entally, Calcutta
5-1-28	N	Mello, FROILANO DE, COLOFEL, Director-General of Medical Services in Portuguese India, Professor of Parasitology, Nova Goa
5-11-34	L	*Middlemiss, CHARLES STEWART, C.L.E., F.R.S., B.A., F.C.S., F.A.S.S. Aviemore, Crowborough, Sussex, England
1-2-26	N	*Mills, JAMES PHILIP, L.O.S., M.A. (OXON), J.P., F.A.S.S., Deputy Commissioner, Kohima, Naga Hills, Assam.
5-6-12	N	Mitra, CHAMPA RAM, B.A., Rai Bahadur, Pandit, Duan, Chhatarpur State, Bundelkhand, C.I.
2-4-34	R	Mitra, J. O., M.A., B.L., Retired Accountant-General, Bāngal 1, Abumash Mitter Lane, Calcutta.
5-6-06	R	Mitra, KUMAR MANMATHA NATH, 34, Shampukur Street, Calcutta.
4-11-29	R	Mitra, MATHURA NATH, B.A., Solicitor 12-1, Old Post Office Street, (160/1, Manicktolla Street) Calcutta
5-3-24	N	Mitter, THE HON'BLE SIR B. L., KT., M.A., B.L., Barrister at-Law, Law Member, Viceroy's Council New Delhi
5-3-24	R	Mitter, THE HON'BLE MR JUSTICE DWARAKANATH, M.A., D.L. Judge, High Court 12, Theatre Road, Calcutta.
4-3-09	R	Mitter, HIRANTA KUMAR, Landholder 1, Jhannapukur Lane, Amherst Street P.O., Calcutta.
5-4-26	R	Mitter, KHAJENDRA NATH, BAI BAHADUR M.A., Professor, Presidency College (Retired) 72/1, Bondel Road, Ballygunge, Calcutta.
5-3-24	R	Mitter, THE HON'BLE SIR PROVASH CHANDRA, KT., C.L.E., M.C. 34/1, Elgin Road, Calcutta.
1-11-26	R	Modi, JAL R. K., B.A. 4, Camas Street, Calcutta.
7-5-28	N	Molledins, MOHAMED HASHIMI, Landlord and Merchant 30, Main Street, Camp Poona
6-8-34	N	Moloney, WILLIAM J., General Manager of Reuters for the East c/o 26/7, Dalhousie Square, Calcutta.
2-4-28	R	Mookerjee, BHABADEB, Merchant 48, Barrackpore Trunk Road, P.O. Barrackpore
1-3-26	R	Mookerjee, ADITYA NATH, M.A., PH.D., Late Principal, Sanskrit College. 10/B, Mohun Lal Street, Shambhagar, Calcutta
3-11-34	R	Mookerjee, B. N., B.A. (CANTAB), Engineer 12, Mission Row, Calcutta.
3-12-34	R	Mookerjee, J. N., Civil Engineer 12, Mission Row, Calcutta
3-5-08	L	*Mookerjee, SIR RAJENDRA NATH, K.C.I.S., K.C.V.O., HON F.A.S.S. 7, Harrington Street, Calcutta.
2-7-34	R	Mookerjee, SYAMA PRASAD, M.A., B.L., Vakil, High Court, Fellow of the University of Calcutta 77, Russa Road North, Calcutta.
5-5-33	N	Morris, O. J., Captain, Indian Army, 2/3rd Q.A.O. Gurkha Rifles Landowne, United Provinces
2-5-33	F	Muhammad, MIRZA, KHAN BAHADUR, C.L.E., D.L.S., M.B.A.S., Advocate Strand Road, Basrah.
3-2-31	R	Mukerjee, SUBODH CHANDRA, SHASTRI, M.A., Doctor-at-Law (Pakm). 2/1A, Raja Rajabullov Street, Calcutta
5-12-27	R	Mukerjee, SURESH KUMAR, F.R.C.S. (EDIN.), D.O. (OXON), D.C.M.S. (LOND.), Ophthalmic Surgeon, Government Medical College Hospital. 1/1, Wood Street, Calcutta.

# Bibliographical List of Ordinary Members

Date of Election		
6-3-24	N	Mukherji, THE HON'BLE MR. JUSTICE MANMATHA NATH, M.A., B.L., Judge, High Court 8/1, Harni Street, Calcutta.
6-3-24	N	Mukherji, S., M.A., B.L., Faki and Sennadar. 7, Old Ballygunge Road, Calcutta
6-3-26	N	Mukherji, ISAN CHANDRA, Rai Bahadur, Tasumi Sardar and Retired Member of Jaipur Council Jaipur, Rajputana.
1-11-27	N	Mukherjee, DEVAPRONMANA, M.A., B.L., Sennadar, Burdwan.
2-4-26	R	Mukherjee, JHANENDRA NATH, D SC (LONDON), FOS, (LONDON), Fellow of the Indian Chemical Society, Khore Professor of Chemistry, University of Calcutta, 82, Upper Circular Road, Calcutta
5-7-20	R	Mukhopadhyaya, PRADHAT KUMAR, M.A., Research Assistant, Calcutta University 27, Govinda Ghosal Lane, Bhawanipore, Calcutta
2-2-21	R	Mukhopadhyaya, RAMAPRASAD, M.A., B.L. 77, Russa Road, North, Bhawanipore, Calcutta
2-4-28	R	Mullick, KARTICK CHURN, KUMAR, Director, Raja D. N' Mullick & Sons, Ltd Colootola Rajbati, Chittaranjan Avenue, Calcutta
4-3-29	R	Mullick, PRAMATHA NATH, RAI BAHADUR, Sennadar and Landholder 129, Cornwalls Street, Calcutta.
7-5-28	N	Murray, ROBERT FLORIAN OLIPHANT, A.I.M.E., F.G.S., Mining Geologist and Engineer Tatanagar, B.N Ry
3-6-25	N	Muse, MUHAMMAD, MOULVI, KHAN BAHADUR, M.A., Principal, Islamic Intermediata College Dacca
1-6-21	N	Musammil-Ullah Khan, THE HON'BLE NAWAB, MOHD., KHAN BAHADUR, K.S.I.R., OBE, K.B., LL.D., Raw. Bhikanpur, Dist Aligarh, U P
7-2-06	N	Nahar, PURAN CHAND, RAI BAHADUR, Solicitor 3/6 4B, Indian Mirror Street, Calcutta
5-12-27	L	Namgyal, H H MAHARAJA SIR TASHI, K.C.I.E., Maharaja of Sikkim Gangtok, Sikkim
6-6-27	N	Nandi, MAHARAJA SRI CHANDRA M.A., M.L.O., Sennadar Kasimbazar Rajbati, Kasimbazar, Murshidabad
4-2-29	N	Narain, HIRDE, M.A., B.T., Professor of History, Morris College Nagpur, CP
5-3-28	R	Neogi, PANCHANAN, M.A., PH.D., I.E.S., Professor of Chemistry, Presidency College 21, Kunda Lane, Belgachia, Calcutta.
3-11-30	R	Newman, CARL DAMIEN, M.B.B.S., D.T.M. & H., District Medical Officer, E.B.Ry 2, Belvedere Park, Alipor, Calcutta
3-12-24	N	Newman, CHAS F., F.R.C.S., M.O.F Kutch Bungalow, Bhopal, CI
7-4-15	F	Ohzani, COUNT KOSUI San-ya so, Edomachi, Fushimi, Kyoto, Japan
5-11-26	R	Oipadvala, E S 52, Chowringhee, Calcutta
5-13-28	N	Pande, SHIVA BANDHAN, Retired Taheldar and Sennadar, Ramaipatti, Mirzapur, U P
5-4-28	R	Parker, RICHARD HENRY, I.C.S., Late Scholar of St John's College, Oxford District and Sessions Judge, Alipore, Calcutta

Date of Election		
4-11-29	F	Perry, NEVILL EDWARD, I O S (NETD) 12, Howell Road, Exeter, England
8-11-19	A	*Pascoe, SIR EDWIN HALL, KT, M A, SC D (CANTAB), D SC (LOND), FGS, FASB, Late Director, Geological Survey of India England
6-5-29	N	Pawsey, C R, Indian Civil Service Mokokchung, Naga Hills, Assam
8-6-88	L	Pennell, AUBRAY PERCIVAL, B A, Barrister at-Law Lamb's Building, Temple, London, E C 4
1-4-25	R	Perier, FERDINAND, S J, Most Reverend the Archbishop of Calcutta 32, Park Street, Calcutta
7-4-30	N	Pessain, REV I F, Catholic Missionary, Superior of the Catholic Missionary Sanatorium, Wellington, Nulguia
9-2-30	N	Pettigrew, REV WILLIAM, Missionary American Baptist Foreign Mission Society, P O Kangpokpi, Manipur, Assam
1-6-04	A	*Pilgrim, GUY E, D SC, FGS, FASB Late of the Geological Survey of India, Indian Museum England
6-4-31	N	Prasad, SIVARDA c/o Messrs Gopinath Lal Behari, Satna
3-4-18	L	*Praschad, BAIJI, D SC, FES, FRS, FASB, Director, Zoological Survey of India Indian Museum, Calcutta
3-8-25	R	Pruthi, HEM SINGH, M SC (PUNJAB), PH D (LONDON), Assistant Superintendent, Zoological Survey of India Indian Museum, Calcutta
2-1-28	N	Puri, I M, PH D (CANTAB), M SC (PUNJAB) Central Research Institute, Kasauli, Punjab
3-12-24	R	Pushong, E S, M D, L S A, Medical Practitioner 1, Chapel Road, Hastings, Calcutta
3-11-30	R	Rahman, SHAH KALIMUR, M A, Lecturer in Arabic and Persian, Calcutta University 51, Baitakhana Road, Calcutta
6-2-28	N	Rai, LAKSHMI NARAIN, L M S, Medical Officer In charge, King Edward VII Hospital, Benares
1-2-23	N	*Rajman, SIR CHANDRASEKHARA VENKATA, KT, M A, D SC, FRS, FASB, Director, Indian Institute of Science Bangalore
1-11-26	N	Ramanujanawami, P V, M A, Principal, Maharaja's Sanskrit College Vizianagram
1-2-28	N	Rao, Y RAMACHANDRA, RAO SAHIB, M A, FES, Locust Research Entomologist McLeod Road Karachi
2-7-24	N	Ray, ABINASH CHANDRA, B A R M H E School, P O Baidyabati
7-9-21	R	Ray, HEM CHANDRA, M A, PH D (LONDON) P 39A, Manicktollah Spur, Calcutta
5-1-21	N	Ray, JAGADISNATH, MAHARAJA, Maharaja of Dinapore Dinapore
5-3-90	R	*Ray, SIR PROFULLA CHANDRA, KT, C I E, D SC, FASB University College of Science, 92, Upper Circular Road, Calcutta
5-11-28	L	Reinhart, WERNER, Merchant c/o Messrs Volkart Bros, Rychenberg, Winterthur, Switzerland
6-2-28	R	Reneman, NICO 52/1, Ballygunge Circular Road, Calcutta
2-4-24	F	Richards, F J, I O S 6, Loxham Gardens, London, W 8
1-4-29	N	Rizvi, SYED HAMID HUSAIN, Ex-cuse Sub Inspector Mohalla Saneohri, Near Masjid of Munahi Sk Ghassan, Saurgar, C P

Date of Election		
3-12-24	L	Roerich, GEORGE NICHOLAS, M.A., M.R.A.S., <i>Orientalist</i> 310, Riverside Drive, New York, U.S.A. (Naggar, Kulu, Punjab)
2-7-28	L	Roerich, NICHOLAS, <i>Professor, Honorary President, Master Institute of United Arts, New York, U.S.A., Artist Painter</i> 310, Riverside Drive, New York, U.S.A.
3-12-24	N	Rogers, T. E., <i>Tea Planter</i> The Tyroon Tea Co. Ltd. Kharakata Assam
7-5-24	A	Rose, G. F., <i>Director, Messrs Andrew Yule &amp; Co., Ltd.</i> 8, Olive Row, Calcutta
4-12-01	F	*Ross, SIR EDWARD DENISON, K.T., C.I.E., F.R.S., F.A.S.B., <i>Director, School of Oriental Studies</i> Finsbury Circus, London, E.C. 2
5-8-33	R	Rossetti, FRANK FRANCIS LVO, <i>Secretary, Y.M.C.A.</i> 42, Corporation Street, Calcutta
6-12-26	R	Roy, A. K., <i>Barrister-at-Law, Advocate General, Bengal</i> 3, Upper Wood Street P.O. Theatre Road, Calcutta
1-12-30	N	Roy, KUMAR KAMALRANJAN, M.A., <i>Zamindar</i> Kashim bazar Post, Dt. Murshidabad
2-4-28	N	Roy, SURIND KUMAR, B.Sc., PH.D., F.G.S., <i>Professor of Geology</i> Indian School of Mines Dhanbad
6-8-24	N	Roy-Chowdhury, BRAJENDRA KISHORE, <i>Zamindar</i> (53, Sukea Street, Calcutta) Gaunipur, Mynensangh
7-5-28	N	*Saha, MEGH NAD, D.Sc., F.R.S., F.A.S.B., <i>Professor of Physics, University of Allahabad</i> Katra, Allahabad
5-11-24	N	*Sahni, B., M.A., B.Sc. (CANTAB), D.Sc., F.G.S., F.A.S.B., <i>Professor of Botany</i> The University, Lucknow
3-12-24	R	Sarkar, C. K., C.E., <i>Engineer and Architect</i> 10, Hastings Street, Calcutta
3-3-09	R	Sarvadhikary, SIR DEVAPRASAD, Kt., C.I.E., C.B.E., C.B.E., M.A., B.L., F.C.U., LL.D. (ABERDEEN), LL.D. (St. Andrews), NURIRATNA, VIDYARATNAKAR, JNANA SINDHU 20, Suri Lane, Entally, Calcutta
6-3-33	R	Seal, SATIS CHANDRA, M.A., B.L., <i>Honorary Secretary, Indian Research Institute</i> 56, Upper Chitpore Road, Calcutta.
1-4-25	R	Sen, BENOY CHANDRA, M.A., <i>Professor of History, City College 'Rupeswar',</i> Diamond Harbour Road, Behala
3-12-24	R	Sen, H. K., M.A., D.Sc. (LONDON), D.I.C., <i>Professor of Chemistry, University College of Science</i> 92, Upper Circular Road, Calcutta
5-12-23	L	Sen, LAKSHMAN, H. H. RAJA OF SUKET Suket State, Punjab
1-4-29	R	Sen-Gupta, NAREN CHANDRA, M.A., D.I., <i>Advocate, High Court</i> 36, Girish Mukherjee Road, Bhawanipore, Calcutta
5-4-26	R	Senior-White, RONALD, F.F.S., F.R.S.M. & H., <i>Malariologist</i> 5, Godfrey Mansions, Garden Reach, Calcutta
1-12-97	R	Seth, MESROBE JACOB, M.R.A.S., M.S.A., F.R.S.A., <i>Examiner in Classical Armenian in the Calcutta University</i> 9, Maraden Street, Upper Flat, Calcutta
6-7-11	L	*Sewell, ROBERT BERESFORD SEYMOUR, C.I.E., M.A., B.Sc. (CANTAB), M.R.C.S., L.R.C.P., F.R.S., F.L.S., F.A.S.B., L.T.-COL., I.M.S., <i>Late Director, Zoological Survey of India</i> England
2-11-25	N	Sharif, MOHAMMAD, D.Sc., F.R.M.S., F.L.S., <i>Lecturer in Zoology</i> Muslim University, Aligarh

Date of Election.		
3-5-29	N	Sharma, SRI RAM, M.A., M.L.S., M.A.C.S., Professor of History, D.A.V. College, Lahore.
3-5-29	N	Shabbare, E. O., Conservator of Forests, Dargah.
5-1-29	N	Shirred, ALKABAR GIBSON, M.A., D.Sc., B.Sc., U.P.
4-1-29	N	Shoitt, H. E., LT COL., I.M.S., Director, Punjab Institute of India Kasauli, Punjab
5-1-31	N	Shukla, JAGANNATH PRASAD Trans Comd Outram Road, near Badshahnagar Railway Station, Lucknow
6-2-28	L	Shumsher JUNG BAHADUR RAWA, SIR KAISER, L.B.M., SUPRADIPTA MANYAVANA, LIEUT GENERAL, Nepalese Army Kaiser Mahal, Kathmandu, Nepal
5-2-02	N	Shyam Lal, LALA, M.A., LL.B. Nawabganj, Cawnpore, U.P.
1-4-25	R	Sidiq, SYED MOHAMMAD, SHIFA UL MULK, Unani Physician 11, Haria Bari 1st Lane, Calcutta
1-11-29	R	Siddiqi, MOHAMMAD ZUBAYR Sir Aswath Professor of Islamic Culture, Calcutta University P 274, Bright Street, Park Circus, Calcutta
5-3-13	L	*Simonsen, JOHN LIONEL, D.Sc., F.I.C., F.A.S.B., University College of North Wales, Bangor, North Wales.
3-2-18	N	Singh, MANYABARA BADAHAJI MARICHI MAN, PANDIT, C.I.E. 38, Khichapokhari, Kathmandu, Nepal
4-11-29	F	Singh, JAIPAL, M.A. (Modern Greats), St John's College, Oxford University Achimota College, Accra, West Africa
2-1-33	N	Singh, RUDEA PERTAB, RAO BAHADUR, Proprietor, Sonbarsa Raj Sonbarsa P.O., District Bhagalpore
5-9-12	R	Singhl, BAHADUR SINGH (Asimgan), Murshidabad 116, Lower Circular Road, Calcutta
7-8-33	N	Singh, RAGHUBIR, RAGHUBAR, M.A., LL.B., Her Apparent of Sitamarhi State, Raghuraj Niwas, Sitamarhi, C.I.
7-5-29	F	Sinha, LORD, OF RAIPUR. Queen Anne Mansions, St. James' Park, London
6-6-27	N	Sinha, SHIBNANDAN PRASAD M.B., Assistant Surgeon Government Hospital, Jamshedpur
3-2-38	R	Sinha, SUHRID CHANDRA, KUMAR M.S.O. 15/1/1, Ramakanto Rose Street, Bagh Hazar, Calcutta
4-1-25	N	Sinton, J. A. O.B.E., LT COL., I.M.S., V.O., Officer in Charge, Malaria Bureau Central Research Institute, Kasauli
5-7-16	L	Sircar, GANAPATI, VIDYABATNA 69, Behaghatia Main Road, Calcutta
5-3-24	R	Sircar, SRI NRIPENDRA NATH, KT., M.A., B.L., Barrister-at Law, Advocate General, Bengal 36/1, Elgin Road, Calcutta
5-3-24	R	Sircar, SRI NIL RATAN, KT., M.A., M.D., Physician 7, Short Street, Calcutta
1-11-23	N	Sitling, G. T. The Ong Press, Kallinpong, D.H. Ry
2-8-20	A	Skinner, S. A., Engineer and Director, Messrs Jaisop & Co. Ltd 93, Clive Street, Calcutta
1-2-26	R	Smith, JOHN FRANK, Managing Director, Messrs. Hamilton & Co 8, Old Court House Street, Calcutta.
5-8-28	R	Sommerfeld, ALFRED, Merchant 8, Ballygunge Park, Calcutta.
7-2-27	R	Stagg, M., LT COL., R.E. O.B.E., Master, H.M.'s Mins 47, Strand Road, Calcutta
7-2-23	F	Stamp, L. DUDLEY, B.A., D.Sc. University of London, London School of Economics, Houghton Street, London, W.C.2.

# Biographical List of Ordinary Members

Date of Election		
6-1-20	N	Stapleton, GRACE (Miss), M.D., B.S. (LONDON) Government Ootie and Goshia Hospital, Triplicane, Madras
1-1-20	N	Stapleton, HENRY BENNET, M.A., B.Sc., L.B.S., F.R.S., Late Director of Public Instruction, Bengal, St. Dunstons, Jersey, C.I. England
1-11-22	N	Statkham, R. M., C.I.E., B.A., L.B.S., Director of Public Instruction, Travancore Trivandrum, Travancore
5-8-25	R	Staub, MAX, Consul for Switzerland 100, Olive Street, Calcutta
1-8-23	A	Stow, SIR ALEXANDER MONTAGU, K.C.I.E., C.B.E., M.A. (CAMBR.), 104, Late Chief Commissioner Delhi
1-11-22	R	Strickland-Anderson (Mrs) 1, Alipur Park, Calcutta.
2-6-20	R	Suhrawardy, SIR HASSAN, C.B.E., LT COL., KT., M.D., F.R.C.S., D.F.M., Chief Medical Officer, E.B. Ry., Vice-Chancellor, Calcutta University 3, Suhrawardy Avenue, Park Circus, Calcutta
4-4-37	R	Suhrawardy, Sir Z R Z KT., Late Judge, High Court, 61, Ripon Street, Calcutta
3-3-30	N	Sundararaj, BUNGOBU, M.A., PH.D., Director of Fisheries, Chappak, Madras
7-11-32	L	Suvama, SHUMSER JUNG BARADUR RANA, Major-General in the Nepalese Army Singha Darbar, Kathmandu, Nepal
7-4-30	N	Swami, VIDYA NAND Jaidan State, Kathiawad
6-4-98	R	Tagore, SIR PRADYOT COOMAR, KT. MAHARAJA BARADUR "Tagore Castle", 12, Prasanna Coomar Tagore Street, Calcutta
7-11-27	R	Tarkatirtha, BIMALANANDA, Kavaraj, Pandurghusan, Bys Karanavriha 90/3, Grey Street, Calcutta
31-8-93	L	Tata, GEORGE PASSMAN 56, Cantonment, Bareilly, U P
2-5-32	R	Thakur, AMARSWAR, M.A., PH.D., Lecturer, Calcutta University, Hon Secretary, Sanskrit Publication Department, Metropolitan Printing and Publishing House 56, Dhurum toliah Street, Calcutta
2-12-29	R	Thomas, H W, FOS, M.P.S., Senior Partner and Chairman of the Managing Directors, Messrs Smith Stanistreet & Co Stanistreet House, 18, Convent Road, Entally, Calcutta
1-6-04	L	Tipper, GEORGE HOWLETT, M.A., F.G.S., M.INST.M.E., F.A.S.E. "The Laurels", Globe Road, Cambridge, England
4-3-29	A	Travers, SIR WALTER LANCELOT, KT, C.I.E., C.B.E., M.L.C. Tea Planter, Baradighi Tea Estate Baradighi P.O., B.D.R. Jalpaiguri
7-5-28	F	Tucci, GUMBERG, PH.D. Late Professor of Religions and Philosophy of India and the Far East, University of Rome; Professor of Chinese, University of Naples Naples, Italy
5-7-20	R	Tyson, JOHN DAWSON, (B.Y., M.A. (OKON), L.C.S., F.P. Private Secretary to H H the Governor of Bengal. Government House, Calcutta
6-8-28	N	Urcha, OSWALD, M.D. c/o Messrs Havero Trading Co., Ltd. Post Box 642, Bombay
7-3-27	R	Urguhart, Rev W S, M.A., D.D., D.LITT., Principal, Scottish Church College, and Late Vice Chancellor, Calcutta University 3 & 4, Cornwallis Square, Calcutta

Date of Election		
4-7-27	N	Vance, R L, M.B., B.Sc., B.A.O. (DUB.), L.M. (ROT), MAJOR, I.M.S., <i>Officiating Chief Medical Officer, Western India States Agency</i> Rajkot, Kathiawar
7-8-33	R	Vedantatirtha, VANAMALI, M.A., <i>Government Pensioner, formerly Professor</i> 8/4 E, Nepal Bhattacharya Lane, Kalghat, Calcutta
6-6-32	F	Vere-Hodge, Mrs E H, <i>Author</i> The Causey, Cranleigh, Surrey, England
5-7-05	R	Vidyabhusana, AMULYA CHARAN 28A, Telepara Lane, Calcutta
1-2-32	R	Visser, DE FR C, <i>Consul General for the Netherlands</i> E-1, Clive Buildings, Clive Street, Calcutta
6-3-01	L	*Vogel, JEAN PHILIPPE, LITT D, F.A.S.B. Noordeindeplein, 4a, Lieden, Holland
27-9-04	L	Vost, WILLIAM, LT COL., I.M.S. Leicester Lodge, 1, Medina Villas, Hove, Sussex, England
6-5-25	R	Wadia, D N, M.A., B.Sc., F.R.G.S., F.G.S., <i>Geological Survey of India</i> Indian Museum, Calcutta
5-3-28	N	Waight, HARRY GEORGE, B.A. (OXON and LOND), F.R.G.S., I.C.S., <i>District and Sessions Judge</i> Burdwan
2-5-27	A	Watson, SIR ALFRED HENRY, KT, <i>Late Editor, The "Statesman",</i> Calcutta England
2-2-31	A	Wauchope, R S, OBE, A.I.C.E., F.R.A.I., MAJOR, I.A. 8, Park Chambers, 93 Park Street, Calcutta
6-2-33	N	Wellsted, THOMAS ARTHUR, A.R.S.M., B.Sc., ASSOC INST M.M., <i>Mining Engineer</i> Mansar, P.O. Kandri, Ramtek, C.P.
6-2-33	R	West, WILLIAM DIXON, M.A. (CANTAB.), <i>Assistant Superintendent, Geological Survey of India</i> Indian Museum, Calcutta
1-11-28	R	Westcott, FOSS, MOST REVEREND, D.D. (CANTAB.), HONORARY D.D. (OXON.), <i>Bishop of Calcutta and Metropolitan of India, Burma and Ceylon</i> Bishop's House, 51, Chowringhee, Calcutta
19-9-06	L	*Whitehead, RICHARD BERTRAM, F.A.S.H., I.C.S. (RETD) 30, Millington Road, Cambridge, England
6-5-29	R	Williams, HENRY FRENCH FULFORD, M.A., CLARE COLLEGE (CANTAB.), <i>Chaplain of Barrackpore</i> Barrackpore
6-2-28	F	Williams, T TALIESIN, M.A., B.Sc. 2, Orchard, Watlyn Garden City, Herts, England
7-3-06	L	*Woolner, ALFRED COOPER, C.I.E., M.A., F.A.S.B., <i>Vice Chancellor, Punjab University</i> 53, Lawrence Road, Lahore
1-4-08	R	Wordsworth, WILLIAM CHRISTOPHER, M.A., I.C.S. (RETD) c/o The "Statesman", Chowringhee Square, Calcutta
7-3-27	N	Wright, FREDERIC MAITLAND, <i>Broker</i> Post Box 50 72, Bombay
5-2-19	N	*Yazdani, GHULAM, M.A., F.A.S.B., <i>Epigraphist to the Government of India for Persian and Arabic Inscriptions,</i> Hyderabad Archaeological Survey, Hyderabad, Deccan

# ORDINARY MEMBERS

(Chronological)

1884	Nov	5.	Middlemiss, C S	1905	July	5	Ghosh, A C	
1887	Aug	25	Criper, W R	Aug	2	McCay, D		20
1888	June	6	Fennell, A P	1906	Jan	3	Chapman, J A	
1889	Mar	6	La Touche, T H D	Mar	7	Nehar, P C		
1890	Mar	5	Ray, Sir Prafulla C	"	"	Woolner, A C		
1892	Jan	11	MacLagan, Sir Edward D	June	6	Mitra, M N		
Feb	1	Bodding, P O	Sept	19	Whitelhead, R B			35
1893	Aug	31	Tate, G Poorman	Oct	31	Finlow, E S		
1894	Sept	27	Vost, W	1907	July	3	Brown, J O	
1895	Mar	6	Boss, Sir Jagada C	"	"	Christie, W A K		
July	3	Bastoun Bell, Sir Nicholas D	1908	Jan	1	Brahmachari, U N		
Sept	19	De, K C	April	1	Wordsworth, W C			40
1896	Jan	8	Burn, Sir Richard	Nov	4	Bhattacharya, B		
1897	Dec	1	Seth, M J	1899	Jan	6	Shirreff, A G	
1898	Jan	6	Dods, W K	Mar	3	Chakravarty, N		
April	6	Tagore, Sir Pradyot C.	"	"	Saradchikary, Sir D P			
May	4	Mookerjee, Sir R N	April	7	Bentley, U A			45
1899	Dec	8	Grieva, J W A	July	7	Datta, R K		
1901	Mar	6	Habib ur Rehman	Oct	6	Brown, P		
20	"	"	Vogel, J P	"	"	Brühl, P		
June	6	Mann, H H	1906	Nov	3	Gangoli, O C		
Dec	4	Rom, Sir Edward D	May	4	Christophers, Sir S R			60
1902	Feb	5	Shyam Lal	1910	Sept	7	Dhavia, S B	
July	2	Doxey, F	"	"	Kemp, S W			
1904	June	1	Pilgrun, G E	Sept	7	Gravelly, F H		
"	"	"	Tipper, G H	1911	Feb	1	Inch, J	
Aug	3	Farmor, L L	May	3	"	Law, N N		55
"	"	"	Stapleton, H E	Mar	1	Mahtab, Sir Bijay Chand		
				May	3	Lomax, C E		
				June	7	Chatterjee, K K		
				"	"	Hosain, M H		
				July	5	Sewell, R B S		65
				Nov	1	Ahmad, K		
				1912	May	1	Harley A H	
				June	5	Mara, C		
				July	3	Andrews, E A		
				Sept	4	Ghosh T		65
				"	"	Singht, B N		



1913.			
Mar	5	Himmans, J. L.	
April	2	Older, O. C.	
June	4	Majumdar, R. C.	
Nov	3	Fox, O. S.	

1914.			
Mar	4	Basot, J.	
April	1	Chandhuri, G. D.	
July	1	Law, S. C.	
Aug	5	Law, B. C.	

1915.			
75	April	7	Ohtani, Count K.
	Aug	4	Gurner, C. W.
	Sept	1	Cleghorn, M. L. W.
	Oct	27	Chatterjee, Sir A. C.

1916.			
90	Feb	2	Majumdar, N. K.
	June	7	Mahajan, S. P.
	July	5	Sarkar, G.

1917.			
	April	4	Awata, P. R.
	June	6	Deb, H. K.
	"	"	Aiyangar, K. V. R.
85	Aug	1	Bhandarkar, D. R.

1918.			
	Feb	6	Banerji, N. N.
	"	"	Ghosh, E. N.
	"	"	Manen, Johan van
	"	"	Singh, B. M.
80	April	3	Prashed, B.
	Aug	7	Matra, J. N.

1919.			
	Feb	5	Yazdani, G.
	Mar	5	Gupta, S. P.
	April	2	Friel, R.
85	Nov	5	Hemraj, R.
	"	"	Pascoe, Sir E. H.

1920.			
	Mar	3	Mahalanobis, P. C.
	"	4	Sundara Raj, B.
	June	5	Shanner, S. A.
	"	"	Suhrawardy, H.
	"	"	Majumdar, N. G.
	July	7	Knowles, R.
	Aug	4	Dikshit, K. N.
	Sept	1	Chakladar, H. C.
	"	"	Chanda, B. P.
	"	"	Chatterjee, N. C.
	Dec	1	Connor, Sir F. P.
	"	"	Akbar Khan, M.

1921.			
	Jan	5	Ray, J. N.
110	Feb	2	Jain, Chaita Lal

1922.			
	Mar	2	Mookerjee, S. C.
	"	"	Atton, H. W.
	"	"	Agharwal, S. P.
	June	1	Mushtafiz Khan, 115
	"	"	Mohammad
	Sept	1	Ray, H. C.
	Nov	2	Hora, S. P.

1922.			
	Feb	1	Bhattacharya, V. S.
	"	"	Chopra, R. N.
	"	"	Raman, Sir C. V. 120
	April	5	Abdul Ah, A. F. M.
	"	"	Bose, J. C.
	June	5	Bhattacharya, S. P.
	Sept	6	Das Gupta, S. N.
	Nov	1	Strickland-Anderson, 125
			Mrs

1923.			
	Mar	7	Laboy, G. T.
	"	"	Stamp, L. D.
	May	2	Shebbeare, E. O.
	June	6	Howard, A.
	"	"	Hutton, J. H. 130
	Aug	1	Brewer, K. P.
	"	"	Stow, Sir A. M.
	Dec	5	Chopra, B. N.
	"	"	Barwell, N. F.
	"	"	Jackson, P. S. 135
	"	"	Sen, H. H. Lakshman
	"	"	Panda, S. B.

1924.			
	Feb	6	Mahindra, K. C.
	Mar	5	Banerjee, P. N.
	"	"	Kanjilal M. N. 140
	"	"	Mukerji, S.
	"	"	Martin, T. L.
	"	"	Mitter, Sir P. C.
	"	"	Mitter, Sir B. L.
	"	"	Mitter, D. N. 145
	"	"	McPherson, J.
	"	"	Sircar, Sir N. N.
	"	"	Sircar, Sir N. R.
	April	2	Bahl, K. N.
	"	"	Ghose, K. 150
	"	"	Jodah, N. J.
	"	"	Richards, F. J.
	"	"	Haq, M. M.
	"	"	Mitra, J. C.
	"	"	Ghose, Sir C. C. 155
	May	7	Rao, Q. F.
	"	"	Bhattacharya, B.
	July	3	Ray, A. C.
	"	"	Mookerjee, S. P.
	Aug	6	Chatterji, S. K. 160
	"	"	Moloney, W. J.
	"	"	Boy-Chowdhury, B. K.

# Chronological List of Ordinary Members.

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1894	Nov 1	Davis, L. M.
		Chattopadhyay, K. P.
1895		Sahai, B.
		Mukherji, H. N.
		Kapur, S.
		Das, S. N.
		Mukherjee, J. N.
1896		Newman, Chas. F.
		Fushong, H. S.
		Rogers, T. R.
		Basu, J. N.
		Ghose, S. C.
1897		Sarkar, C. K.
		Hendry, C. A. J.
		Rosenb, G. N.
		Sen, H. K.
		Khan, R. R.

1925.

1898	Feb. 4	Guha, B. S.
	Mar. 4	Bentham, Sir B. C.
		Das, A. N.
		Deb, Kahindra
1899	April 1	Perier, F.
		Hobbs, H.
		Laden, L. S. W.
		Sadiq, S. M.
		Sen, B. C.
	May 6	Abbas, M. A.
1900		Bose, H. M.
		Jais, Sir O. M.
		Khanna, V. L.
		Koester, Hans
		Staub, Max
1901		Wadia, D. N.
	June 3	Datta, S. K.
		Musa, M.
	July 6	Bose, M. M.
	Aug 3	Coyajee, Sir J. C.
1902		Pruthi, H. S.
	Nov 2	Acharya, P.
		Chattopadhyaya, K. C.
		Crockshank, H.
		Kimura, R.
1903		Sharif, M.

1926.

	Jan. 4	Fleming, Andrew
		Ghaflar, Abdul
		Hubert, Otto
		Shortt, H. E.
210		Sutton, J. A.
		Stapleton, G. (Miss)
	Feb. 1	Rao, T. R.
		Kashyap, S. R.
		Ghannavi, Sir A. K.
215		Hingston, H.
		Harris, H. G.
		Ghannavi, A. H.
		Khandbata, R. R.

Mar. 1	McKay, J. W.	
"	Smith, J. F.	220
"	Mukherjee, A. N.	
"	Datta, H. N.	
"	Basu, N. K.	
"	Kramasch, Stella	
"	Bagnall, J. F.	222
April 5	Senior White, R.	
"	Ghose, H. C.	
"	Parker, R. H.	
"	Bhatia, M. L.	
"	Mitter, K. N.	230
"	Jones, T.	
June 7	Lammon, R. D.	
July 5	Mukhopadhyaya, P. K.	
"	Tyson, J. D.	232
"	Lynne, H. W.	
Aug 2	Mukherjee, J. N.	
"	Khettry, B.	
Nov 1	Jameson, T. B.	
"	Moh, J. R. K.	
"	Westcott, F.	240
"	Barhut, T. K.	
"	Ramanujaswami, P. V.	
"	Mills, J. P.	
"	Galstaun, S.	
"	Chokhani, S.	242
"	Bagchi, P. C.	
Dec 8	Aiyangar, S. K.	
"	Guha, S. N.	
"	Roy, A. K.	

1927

Jan 3	Chakravarty, N.	246
"	Bivar, H. G. S.	
Feb 7	Chatterjee, A.	
"	Captain, D. M.	
Mar 7	Hopkinson, A. J.	
"	Urquhart, W. S.	248
"	Bake, A. A.	
"	Stagg, M.	
"	Ghosh, P. N.	
"	Abdul Kadir, A. F. M.	250
"	Fukushima, N.	
"	Wright, F. M.	
April 4	Suhrawardy, Z. R. Z.	252
"	Dewick, E. C.	
May 2	Watson, Sir A. H.	
June 5	Nandi, Maharaja S. G.	254
"	Jain, B.	
"	Sinha, S. P.	
July 4	Chatterjee, P. P.	
"	Chakravarti, C.	
"	Vance, R. L.	256
Nov 7	Tarkalraha, B.	
"	Mukharji, D.	
"	Brahmachary, S. C.	
Dec 5	Namgrel, H. H. Sir	
	Tashi	

275	Dec. 5	Deobhen, H H	Kun- zang	
"	"	Chowdhury, C		
"	"	Mukerjee, S K		

1928

	Jan 2	Basu, N M		
	"	Mello, F de		
280	"	Puri, I M		
	Feb 6	Sinha, S C		
	"	Kewal, G S		
	"	Eara, Sir D		
	"	Reneman, Nico		
285	"	Mukerji, M N		
	"	Rai, L N		
	"	Williams, T T		
	"	Shumsher, Sir Kaiser		
	Mar 5	Waight, H G		
290	"	Gopatu, D N		
	"	Nsogi, P		
	"	Biswas, C C		
	"	Eberl, Otto		
	April 2	Roy, S K		
295	"	Mullick, K C		
	"	Bhattacharyya, N C		
	"	Kumar, K K		
	"	Chowdhury, Rai J N		
	"	Harris, L E		
300	"	Mookerjee, B		
	May 7	Chatterji, K N		
	"	Chatterjee, Sir N R		
	"	Tucci, G		
	"	Murray, E F O		
305	"	Moledina, M H		
	"	Gupta, J N		
	"	Basu, N		
	"	Ghosal, U N		
	"	Mallik, S C		
310	"	Lord Sinha of Raipur		
	"	Saha, M N		
	June 4	Bhadra, S N		
	"	Hobart, R C		
	"	Bhattachali, N K		
315	July 2	Rosierich, N		
	"	Das, P K		
	Aug 6	Jaitly, P L		
	"	Ureha, O		
	"	Ghuzsavi, I S K		
320	"	Drummond, J G		
	"	Heron, A M		
	Nov 5	Olpadvala, E S		
	"	Bose Mullick, G N.		
	"	Chopha, G		
325	"	Statham, R M		
	"	Rainhart, W		
	"	Galstaun, J C		

1929.

Jan. 7	Basu, S O	
" 8	Ghose, M C	

Feb 4	Narain, Hirda	330
" "	Jenkins, W A	
Mar 4	Mau, M S	
" "	Travers, Sir W L	
" "	Mitter, H K	
" "	De, J. C	335
" "	Basu, B K	
" "	Lunau, A G	
" "	Mullick, P N	
April 1	Ghose, D P	
" "	Rizvi, S H H	340
" "	Ginwala, Sir P	
" "	Sen-Gupta, N C	
May 6	Sharma, S R	
" "	Williams, H F F	
" "	Pawsoy, C R	345
July 1	Dunn, J A	
Aug 5	Sommerfeld, A	
Nov 4	Berthoud, G F	
" "	Singh, J	
" "	Mitra, M N	350
" "	Cotter, G de P	
" "	Campbell, G R	
" "	Parry, N E	
" "	Jarvis, R Y	
" "	Edwards, L B	355
" "	Siddiqi, M Z	
" "	Kurup, P C K	
" "	Mallia, B G	
Dec 2	Fisher, F B	
" "	Khan, M R	360
" "	Fawcus, L R	
" "	Thomas, H W	

1930

Jan 6	Jan, N K	
" "	Haldar, S K	
" "	Basewitz, Count	365
" "	Hamilton, Sir D M	
" "	Martin, M F C	
" "	Chakravarti, S C	
Feb 3	Henderson, A G	
" "	Mahtab, U C	370
" "	Korn, M A	
" "	Pottigrow, W	
" "	Chakravarti, M N	
Mar 3	Mukharji, I C	
" "	Ashton, H S	375
April 7	Pessan, J F	
" "	Ahmad, S K	
" "	Swam, V N	
May 5	Deo, P C Bhanj	
" "	Matthias, O G	380
" "	Mallam, G L	
" "	Cooper, G A P	
June 2	Kenny, D E C	
July 7	Mahudavala, J J	
Nov 3	Austin, G J	385
" "	Rahman, S K.	

*Chronological List of Ordinary Members*

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Nov 3	Newman, C D	May 2	Thakur, A	410
Dec 1	Ray, K K	" "	Muhammad, M	
<hr/>				
1931		June 6	Vere Hodge, Mrs. B H	
Jan 5	Fooks, H A	Nov 7	Savarna Shumser	
390 " "	Shukla, J P	" "	De, A C	
" "	Chatterp, D	" "	Driver, D C	415
" "	Evans, P	" "	Sitang, G T	
Feb 3	Wanchope, R S	Dec 5	Dutt, N	
" "	Douglas, G W	" "	Boyle, C A	
395 " "	Clough, J	" "	Deb, S K	
Mar 2	Bose, S K	<hr/>		
" "	Kothari, N L	1933		
April 6	Bhose, J C	Jan 2	George, J	420
" "	Prasad, S	" "	Dutt, R A	
400 May 4	Bottomley, J M	" "	Singh, R P	
June 1	Loft Williams, J	Feb 6	Wellsted, T A	
Aug 3	Bacua, K L	" "	Ghatak, I C	
Dec 7	Shude, M	" "	Went, W D	425
<hr/>				
1932		Mar 6	Seal, S C	
Feb 1	Holme, J W	June 6	Morris, C J	
405 " "	Vasser, Ph C	" "	Chakravarti, S K	
" "	Glendon, D L	" "	Rossett, F F L	
Mar 7	Hughes, A	July 3	Dutt, G S	430
" "	Chakraborty, K H	Aug 7	Singh, Raghubar	
" "	Darbari, M D	" "	Vedantatirtha, V	
<hr/>				
		Nov 6	Kavyatirtha, R D	
		" "	Krishnan, M S	
		" "	Coulson, A L	435
		" "	Hertz, Miss Gerta	

# LIFE MEMBERS.

(Chronological.)

5-11-94	C. S. Middlemas (30 N)	5-7-11	R. B. S. Bewell (25 N).
6-5-95	A. P. Pennell (26 F)	1-11-11	Kamaluddin Ahmad 30 (34 N)
6-5-95	T. H. D. La Touche (30 N)	5-2-12	J. L. Simonsen (19 N)
11-1-95	Sir Edward D Maclagan (24 R)	4-3-14	J. Bapat (14 F).
5-1-2-95	P. O. Boddam (14 N).	5-8-14	B. C. Law (22 R).
31-7-95	G. F. Tate (23 N)	5-7-16	G. Sironi (29 N)
27-9-94	W. Vost (24 F)	5-2-18	H. N. Ghosh (22 R) 35
3-7-95	Sir Nicholas D Bentzen-Bell (25 N)	5-5-18	Johan van Maran (25 R)
19-9-95	K. C. De (25 R)	3-4-18	B. Prasad (29 R.)
10-2-5-96	Sir R. N. Mookerjee (29 R.)	2-11-21	S. L. Hora (30 N)
5-12-00	J. W. A. Grieco (29 F)	6-6-23	A. Howard (30 N)
6-2-01	J. Ph. Vogel (25 F)	5-12-23	H. H. Lakshman Sen 40 (24 N.)
2-7-02	F. Dorey (28 R.)	7-5-24	B. Bhattacharya (24 N)
1-6-04	G. H. Tipper (27 N)	6-8-24	L. M. Davies (34 N)
15-28-9-04	H. E. Stapleton (28 R)	3-12-24	G. Roensch (28 F)
2-8-05	D. McCoy (29 F)	6-8-27	B. D. Jani (28 R.)
3-1-06	J. A. Chapman (23 N)	8-12-27	Sir Chhajuram Chow. 45 dhury (27 R)
7-3-06	A. C. Woolner (25 N)	5-12-27	H. H. Sar Tashi Nam- gyal (27 N)
19-7-06	R. B. Whitehead (26 N)	5-12-27	R. H. Kimsang Dech- ten (27 N)
26-2-7-07	J. Coggin Brown (23 N).	8-2-28	Sir D. Kars (28 R.)
2-7-07	W. A. K. Christie (29 N)	6-2-28	Sir Kassar Shumsher Jung Bahadur Rana (28 N)
1-1-08	U. N. Brahmachari (27 R)	2-7-28	N. Roensch (28 F.) 50
7-4-09	C. A. Bentley (30 N)	5-11-28	W. Remahar (26 F.)
2-10-09	P. J. Brühl (23 N)	4-11-29	G. de P. Coetter (22 N)
4-5-10	S. R. Dhar (10 N)	3-2-30	H. S. Ashton (20 N.)
4-5-10	S. W. Kemp (26 F.)	5-1-31	P. Evans (21 N)
1-8-11	James Jacob (28 R.)	7-11-32	Suvarna Shumsher 55 Jung Bahadur Rana (22 N).
1-8-11	M. Hidayat Khasa (27 N).	6-2-33	J. C. Ghatak (22 R.)

## ASSOCIATE MEMBERS.

Date of Election	
7-12-10	*H. HOWES, REV., S.J. 8, Chaussée de Haecht, Brussels, Belgium
1-2-22	†PETERUS JOHANNES, REV., S.J., B.LITT. (OXON), Professor of Philosophy St Xavier's College, 30, Park Street, Calcutta.
1-2-22	†ANANTAKRISHNA SASTRI, MAHARAJOPADHYAYA, VEDANTA-VIBHAKTA, Lecturer on Sanskrit, Calcutta University 1/3/1, Purnehand Boral Street, Calcutta
6-2-24	*W. IVANOW o/o Anand Society of Bengal, 1, Park Street, Calcutta.
6-2-24	*KAMALAKRISHNA BHATTACHARYA, MAHARAJOPADHYAYA Bhattacharya, 24-Parganas
2-2-27	†N. N. VASU, BAI SARIS 20, Vivekanand Lane, Baghbanpore, Calcutta.
2-2-28	SARAT CHANDRA ROY, BAI BANADUR, M.A., B.L., Editor, 'MGM in India' Church Road, Ranchi

\* Re-elected for a further period of five years on 4-2-1929 under Rule 2a

† Re-elected for a further period of five years on 7-2-1932 under Rule 2a

## INSTITUTIONAL MEMBERS.

Date of Election	
22-10-20	The Legation Wernarmanum (Oriental Department), University of Leyden, Leyden, Holland
2-12-29	The Adyar Library, Adyar, Madras 3
4-5-31	The Benares Hindu University Library, Benares
1-6-31	The Ohtani University Library, Kyoto, Japan
7-12-31	The Annamalai University Library, Annamalainagar, Chidambaram, S India
20-10-32	The Allahabad University Library, Allahabad

## ORDINARY FELLOWS.

Date of Election	
2-2-10	T. H. D. La Touche, B.A., FRS
2-2-10	Sir Pratella Chandra Ray, KT, CIE, MA, DSC
2-2-10	Sir R. D. Ross, KT, CIE, FRS
7-2-12	Sir J. C. Bose, KT, C.S.I., CIE, MA, DSC FRS
7-2-12	P. J. Bethel, B.A., FRS, Ph.D., FRS
7-2-12	Sir Samuel R. Christophers, KT, CIE, OBE, FRS
7-2-12	C. S. Middlemore, CIE, B.A., FRS, FRS
4-2-12	J. Ph. Vogel, FRS, M.A.

Date of Election	
5-2-13	S W Kemp, B A, D S C, F R S
10 2-2-15	G H Tipper, M A., F G S., M I N S T M M
3 2-16	Sir Richard Burn, K T, C S I, I O S
2-2-16	L L Fermor, C B E, A R S M, D S C, F G S, M I N S T M M
7-2-17	F H Gravely, D S C
6-2-18	J L Simonsen, D S C, F I C, F R S
15 6-2-18	D McCay, M D, M R O F, I M S
5-2-19	J Coggin Brown, C B E, M I M B, F G S
5-2-19	W A K Christie, B S C, P H D, M I N S T M M
5-2-19	D R Bhandarkar, M A, P H D
5-2-19	R B Seymour Sewell, C I E, M A, S C D, M R O S., L R O F, F L S, F Z S I M S
20 2-2-21	U N Brahmachari, M A, P H D, M D
1-2-22	Sir Edwin H Pascoe, K T, M A, D S C, S C D, F G S
1 2-22	Ramaprasad Chanda, B A
4-2-25	M Hidayat Husain, P H D
4-2-25	Guy E Pilgrim, D S C, F G S
25 4-2-25	Sir C V Raman, K T, M A, D S C, P H D, L L D, F R S
1-2-26	P O Bodding, M A
7-2-27	R Knowles, B A, M R O S., L R O F, I M S
7-2-27	Johan van Manen, C I E
7-2-27	B Sahu, D S C
30 7-2-27	A C Woolner, C I E, M A
6-2-28	H E Stapleton, M A, B S C, I E S
6 2-28	B Prashad, D S C F Z S, F R S E
6-2-28	C A Bentley, C I E, M B, D F H, D T M & H
4 2-29	A Howard, C I E, M A
35 4-2-29	J H Hutton, C I E, M A, D S C, I O S
4-2-29	Sir Edward D MacLagan, K O S I, K O I E
3 2-30	H W Acton, C I E, M R O S., L R O F, I M S
3-2-30	G de P Cotter, B A, S C D, M I N S T M M, F G S
3 2-30	S L Hora, D S C, F Z S, F R S E
40 3-2-30	J P Mills, I O S, M A, J P
3-2-30	Meghnad Saha, D S C, F R S
2 2-31	S Krishnaswami Aiyangar, M A, P H D, F R I S T
2-2-31	R N Chopra, C I E, M A, M B, I M S
2-2-31	R B Whitehead, I O S (retired)
45 1-2-32	J Bacot
6 2-33	Percy Brown, A B U A
6 2-33	Ordhendra Coomar Gangoly, B A
6 2-33	Shiv Ram Kashyap, B A, D S C, I E S
6-2-33	Ghulam Yazdani, M A

# HONORARY FELLOWS.

Date of Election	
5-2-26	CHARLES ROCKWELL LANMAN 9, Farrar Street, Cambridge Massachusetts, U S A
2-3 04	SIR GEORGE ABRAHAM GRIBBS, K O I E., O M., P H D., D. L I T T L L D., F B A., I O S (retired) Rathfarnham, Camberley Surrey, England
6 9 11	KAMAKHYANATH TARKAVAGISA, MAHAMAHOPADHYAYA 111/4 Shambhakar Street, Calcutta.

Date of Election		
18-15	SIR JOSEPH JOHN THOMSON, KT, OM, MA, ScD, DSc, LL.D., F.R.S. Trinity College, Cambridge, England	
6-15-16	G A BOUTANSCHER, F.R.S., LL.D. Jardin Botanique du L'Etat, Brussels	8
2-5 17	HARBERT ALLEN GILES, MA, LL.D., D.Litt., Professor 10, Selwyn Gardens, Cambridge, England	
4-2-20	STYVAIN LEVI, D.Litt. Collège de France, rue Guy de la Brosse 9, Paris, V <sup>e</sup>	
6-4-20	SIR AUREL STEIN, KCIE, PH.D., D.Litt., D.Sc., D.Ol., F.R.S. o/o The Librarian, School of Geography, Mansfield Road, Oxford	
4-2-20	A FOUGERES, D.Litt. Boulevard Raspail 281, Paris, XVI.	
6-2-20	SIR ARTHUR KEITH, MD, F.R.C.S., LL.D., F.R.S. Royal College of Surgeons of England, Lincoln's Inn Fields, London, W C 2	10
4-2-20	R D OLDHAM, F.R.S., F.R.S., F.R.C.S. 1, Broomfield Road, Kew, Surrey, England	
4-3-20	SIR DAVID PRAIN, KT, CMG, CIE, MA, MB, LL.D., F.R.S., F.L.S., F.R.S., F.R.S., M.R.I.A. Royal Botanic Gardens, Kew, Surrey, England	
4-2-20	SIR JOSEPH LARNOR, MI, M.F., MA, D.Sc., LL.D., D.Ol., F.R.S., F.R.A.S. St John's College, Cambridge England	
4-2-20	SIR JAMES FRASER, KT, D.Ol., LL.D., Litt.D. Trinity College, Cambridge	
4-2-20	I TAKAKUSU Imperial University of Tokyo, Tokyo, Japan	15
2-2-21	F W THOMAS, CIE, MA, PH.D., Boden Professor of Sanskrit, University of Oxford 181, Woodstock Road, Oxford, England	
7-6-22	SIR THOMAS HOLLAND, KCIE, KCIF, D.Sc., F.R.S. Principal, University of Edinburgh, Blackford House, Edinburgh	
7-6-22	SIR LEONARD ROBERTS, KT, CIE, MD, D.S., F.R.C.P., F.R.S., I.M.S. 24, Cavendish Square, London, 4	
7-1-25	STEN KONOW Ethnographisk Museum, Oslo, Norway	
7-3-27	THE RT HON'BLE THE EARL OF LYTTON, PC, GCSI, GCIE. 20 Knobworth, Herts, England	20
4-7-27	C SNOOK HUNZROMJE Rapenburg 81, Londen, Holland	
5-12-27	Lt COL SIR T WOODLEY HAIG, KCIE, CIE GBE, MA, CMG 34, Gledstanee Road, West Kensington, London, W 14	
2-12-28	SIR RAJENDRA NATH MOOKERJEE, KCIF, KCSI 7, Harrington Street, Calcutta	7
2-12-28	DR CHARLES J H NICOLLE, Director Pasteur Institute, Tunis	
5-6-30	DR R ROBINSON, D.Sc., F.R.S. The Dyson Perrins Laboratory, South Parks Road, Oxford, England	23
5-5-30	DR H JACOBI 59, Niesbuhrenstrasse, Bonn, Germany	



## CHANGES IN MEMBERSHIP.

### LIST OF MEMBERS WHO HAVE BEEN ABSENT FROM INDIA THREE YEARS AND UPWARDS \*

\* Rule 40.—After the lapse of three years from the date of a member leaving India, if no intimation of his wishes shall, in the interval, have been received by the Society, his name shall be removed from the List of Members.

The following members are liable to removal from the next Member List of the Society under the operation of the above Rule —

- 1 Sir E Pascoe (1919)
- 2 Sir P Ginnwala (1929)
- 3 S A Skinner (1920)
- 4 G F Rowe (1924)
- 5 Sir F P Connor (1920)
- 6 G E Pilgrim (1904)
- 7 Sir A M Stow (1923)

### LOSS OF MEMBERS DURING 1933.

#### BY RETIREMENT.

##### *Ordinary Members*

- 1 Mohammed Ishaque (1928)
- 2 Sukhendra Nath Ghosh (1920)
- 3 V V Sohoni (1926)
- 4 B C Wale (1928)
- 5 S P Chatterji (1932)
- 6 M M Chatterji (1924)
- 7 H. Murray (1920)
- 8 Sir George Rankin, Kt (1927)
- 9 J M Mitra (1928)
- 10 K M Asadullah (1920)
11. Raja B N Sinha of Nankapur (1918)
- 12 J J Oyevaar (1930)
- 13 U C Bhattacharya. (1931)
- 14 Y Narasimham (1928)
- 15 S C Basak (1928)
- 16 R W Popper (1930)
- 17 Aga Mohd. K Shireen. (1912)

#### BY DEATH.

##### *Ordinary Members.*

- 1 Hem Chandra Das-Gupta. (1915)
  - 2 Shub Nath Bhattacharya. (1908.)
  - 3 Gokul Chandra Baral. (1925.)
- ( civ )

*Changes in Membership.*

57

*Honorary Fellows*

1. Dr. A. W. Alcock. (1911)
2. Sir J. J. Modi, Kt. (1931)

*Special Honorary Centenary Member*

1. A. H. Sayce (1884)

UNDER RULE 38

1. Budh Behan Lal (1925)
2. D. S. B. Sastri (1928)
3. S. C. Senyal (1929)
4. W. B. S. Nya (1924)
5. D. N. Majumdar (1925)
6. S. M. Afsal (1925)
7. T. O. Raparia (1930)
8. Abu Mohd S. H. Imam (1927)
9. E. A. Holland (1927)
10. H. L. Chhibber (1926)
11. Shyamandan Sahaya (1930)
12. M. Ruthnaswamy (1926)
13. Nawab Mushtarruf Hossain (1928)
14. Raja Ramchandra Dev (1929)
15. Sardar Munshi Rai B. Rai (1928)
16. A. Mannan Saidul (1924)

## MEDALLISTS.

### ELLIOTT GOLD MEDAL AND CASH

#### RECIPIENTS

1893	Chandra Kanta Basu
1895	Yati Bhumana Bhaduri
1896	Jnan Saran Chakravarti
1897	Saran Lal Sarker
1901	Saran Lal Sarker
1904	{ Saran Lal Sarker Surenbra Nath Maumdar
1907	Akshoy Kumar Mazumdar
1911	{ Jitendra Nath Rakshit Jatindra Mohan Datta
	{ Benk Lal Datta Saradakanta Ganguly
1913	{ Nagendra Chandra Nag Nilratan Dhar
1918	Bibhutibhusan Dutta
1919	Jnanendra Chandra Ghosh
1922	Aban Bhumsu Datta
1923	Bhailal M Amin
1926	Birhu Bhusan Ray
1927	Kalpada Biswas
1931	T C N Singh
1932	P N Das Gupta

### BARCLAY MEMORIAL MEDAL

#### RECIPIENTS

1901	E Kennet Green
1903	Sir Ronald Ross, KT, KCB, CIE, KCMG, MRCG, FRGS, DPH, LL.D, DSO, MD, FRS
1906	D D Cunningham, CIE, FRS
1907	A W Alcock, CIE, MC, LL.D, FRS
1909	Sir David Prain, KT, CIE, OMC, MA, MB, LL.D, FRSF, FLS, FRS, MRSA, FRS
1911	Carl Diener
1913	William Glen Lister, CIE, MD, DPH
1915	J S Gamble, CIE, MA, FRS
1917	H H Godwin Austen, FRS, FES, FRGS
1919	N Annandale, CIE, DSO, CMIS, FLS, FRS, FASS
1921	Sir Leonard Rogers, KT, CIE, MD, MS, FRCP, FRCS, FRS
1923	Sir Samuel Christophers, CIE, CBE, FRS, FASS, MB, LT COL, IMS
1925	J Stephenson, CIE, DSO, MC, CMB, FRS, FRCS, FRS, LT COL, IMS
1927	S W Kemp, BA DSO, FRS, FASS
1929	Albert Howard, CIE, MA, FASS
1931	R D Seymour Sewall, CIE, MA, SO D (CANAD), MRCB, LEOF, FRS, FLS, FASS, LT COL, IMS
1933	R Row, CBE, DSO

**SIR WILLIAM JONES MEMORIAL MEDAL****RECIPIENTS**

- 1927 Sir Malcolm Watson, KT, LL D (HON), MD, OM, DPM.  
1928 Sir George A. Grenson, K O I E, OM, F R D, D L I T, LL D,  
F R A., HON F A S S, I O S (retired)  
1930 Dr Felix H D'Herselle  
1932 Dr C Snouck Hurgronje
- 

**ANNANDALE MEMORIAL MEDAL****RECIPIENTS**

- 1927 Fritz Sarasin  
1930 Dr Charles Gabriel Seligman, MD, F R C R, F R S.  
1932 Dr Eugène Duboué
- 

**JOY GOBIND LAW MEMORIAL MEDAL****RECIPIENTS**

- 1929 Max Weber  
1932 Dr Ernst J O Hartleb, PH D
- 

**PAUL JOHANNES BRÜHL MEMORIAL MEDAL****RECIPIENT**

- 1931 Rev Eitelbert Watter, S J



# **PROCEEDINGS OF THE ORDINARY MONTHLY MEETING, 1933**

**JANUARY, 1933.**

An Ordinary Monthly Meeting of the Asiatic Society of  
Bengal was held on Monday, the 2nd, at 5-30 P M

## **PRESENT.**

**JOHAN VAN MANEN, Esq, C I E, F A S B, General  
Secretary, in the Chair**

## **Members**

Bagchi, Dr. P C	Dinkrit, Mr K N
Bhandarkar, Dr D R	Driver, Mr D C
Bhattacharyya, Mr Basuwar	Ghose, Mr T P
Bhattacharyya, Mr U C	Jain, Mr C L
Chatterjee, Mr P P	Kramisch, Dr Stella
Chatterji, Dr S K	Ray, Dr H C
Chattopadhyaya, Mr K P	Seth, Mr M J
	Stapleton, Mr H B

## **Visitors**

Asmann, Mr K	Stapleton, Mrs E N
Ghosh, Mr J C	Jain, Mr U

The minutes of the last meeting were read and confirmed

The General Secretary reported receipt of six presentations  
of books, etc, which had been placed on the table for inspection

The following candidates were balloted for for election as  
Ordinary Members —

(1) *Dow, George Rutherford, C I E, M C, Agent, Calcutta Tramways  
Co., Ltd, Bengal Club, Chowringhee, Calcutta*  
Proposer Percy Brown  
Seconder L L Fennor.

(2) *George, James, B A (Cantab), I C S, Special Officer, Political  
Department, Government of Bengal, United Service Club, Calcutta*  
Proposer R B Seymour Sowell  
Seconder Johan van Manen

(3) *Dutch, Robert Austin, B A (Cantab), I C S, Rampurhat, Birbhum*  
Proposer Arthur Hughes  
Seconder Johan van Manen

(4) *Singh, Rudra Pratap, Rao Bahadur, Proprietor, Sonbarse Raj,  
Sonbarse Kutchery, Sonbarse P O, Dt Bhagalpore*  
Proposer Miskovb J Seth  
Seconder Johan van Manen

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

- (41) Muralidhar Banerjee (An Ordinary Member, 1905)
- (42) Mlle E de Gasparin (An Ordinary Member, 1920)
- (43) W A K Fraser (An Ordinary Member, 1931)
- (44) P G Bridge (An Ordinary Member, 1927)
- (45) J C Ghosh (An Ordinary Member, 1927)
- (46) Vishwa Nath Singh (An Ordinary Member, 1894)

The Chairman announced that a symposium would be held on the Early History of Northern Bengal, and called upon the following to take part —

- 1 H E STAPLETON — *Note on the Early History of Northern Bengal*
- 2 D R BHANDARKAR — *Note on a Mauryan Inscription from Mahasthan*
- 3 N G MAJUMDAR — *Note on three Kushan Coins from North Bengal*
- 4 S K SARASVATI — *Inscriptions recently found in the Varendra Country*

The Chairman announced the result of the ballot for the election of Ordinary Members and declared all candidates duly elected

The Chairman announced that His Excellency the Governor of Bengal had consented to preside over the Annual Meeting of the Society to be held on Monday, the 6th February, 1933, at 5-30 P M

The Chairman invited the members present to communicate with the General Secretary the names and addresses of non-members to whom they wished invitations to be issued to the Annual Meeting



## FEBRUARY, 1933

An ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 6th, immediately after the termination of the Annual Meeting

### PRESENT

LT-COL R B SEYMOUR SEWELL, CIE, MA, SO D (Cantab), MRCS, LRCP, FLS, FZS, IMS, FASB, Vice-President, in the Chair

#### *Members*

Brahmachari, Dr U N  
Chatterjee, Mr P P  
Chopra, Dr B N  
Dikshit, Mr K N  
Ghoshal, Dr U N  
Guha, Dr B S  
Haq, Mr M Mahfuz ul  
Hera, Dr S L

Hosain, Dr M Hidayat  
Jain, Mr C L  
Law, Dr S C  
Manen, Mr Johan van  
Nani, Mr M S  
Mitter, The Hon'ble Mr Justice D N  
Prasad, Dr Bani  
Stapleton, Mr H E

Visser, Mr Ph C

The minutes of the last meeting were read and confirmed.

The General Secretary announced that the presentations of books, etc., received during the last month, would be exhibited in the next Monthly Meeting

The following candidates were balloted for for election as Ordinary Members —

(5) *Wellsted, Thomas Arthur*, A R S M., B Sc., Assoc Inst M M., Mining Engineer, c/o Central Provinces Manganese Ore Co., Nagpur, C P  
Proposer K N Dikshit  
Seconder Sir C C Ghose

(6) *Ghatak, Jyotish Chandra*, M A (Triple), Sahitya Saraswati, Jyotish Sagara, Professor, 4, Boloram Bose Ghat Road, Bhawanipore, Calcutta  
Proposer D R. Bhandarkar  
Seconder Bani Prashad

(7) *West, William Dixon*, M A (Cantab.), Assistant Superintendent, Geological Survey of India, Indian Museum, Calcutta  
Proposer Sir C C Ghose  
Seconder R B Seymour Sewell

(8) *Ghose, D. M A*, B L., Advocate, Vice Consul for Spain, 37, Lansdowne Road, Calcutta  
Proposer R B Seymour Sewell  
Seconder M Hidayat Hosain

The General Secretary announced the following loss of membership, since the previous meeting, by death

(1) H C Das Gupta (An Ordinary Member, 1915)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

(47) J Chaudhuri (An Ordinary Member, 1925)

(48) S C Mahalanobis (An Ordinary Member, 1906)

(1) S W Popper (An Ordinary Member, 1910)

(2) S C Basak (An Ordinary Member, 1928)

The Chairman announced the result of the ballot for the election of Ordinary Members and declared all candidates duly elected



MARCH, 1933. \*

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 6th, at 5 30 P M

PRESENT

Lt-COL R B SEYMOUR SEWELL, C I E, M A, Sc D (Cantab.), M R C S, L R C P, F L S, F Z S, I M S, F A S B, Vice-President, in the Chair



**Members**

Agharkar, Dr S P  
 Bose, Mr M M  
 Chatterjee, Mr D C  
 Chatterji, Dr S K  
 Deb, Mr H K  
 Driver, Mr D C  
 Ghatak, Mr J C  
 Ghoshal, Dr U N

Eqq, Mr M. Mahfuz-ul  
 Hobbs, Mr H  
 Hora, Dr S L  
 Manen, Mr Johan van  
 Mani, Mr M S  
 Rahman, Mr, S K  
 Siddiqi, Dr M Z  
 Wadia, Mr D N

**Visitor**

Acharya, Mr V R

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of twenty-three presentations of books, etc., which had been placed on the table for inspection

The following candidate was balloted for for election as an Ordinary Member —

(9) *Seol, Satis Chandra*, M A, B L, Honorary Secretary, Indian Research Institute, 55, Upper Chitpur Road, Calcutta

Proposer Sir D P Sarvadhikary

Seconder Nalinaksha Dutt

The General Secretary reported receipt of news of the death of —

(2) Lt-Col J Stephenson (one of the recipients of the Barclay Memorial Medal, 1924)

(3) A H Sayce (Special Honorary Centenary Member, 1884)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

(3) Raja B N Sinha of Nashipur (An Ordinary Member, 1918)

(4) J J Oyevaar (An Ordinary Member, 1930)

The following papers were read —

1. M MAHFUZ UL HAQ — *Persian Painters, Illuminators and Calligraphists, etc., in the 16th century A.D.*

2 D S SARBAHI — *Endoskeleton of Labes rohita (Ham Buch)*

The following exhibits were shown and commented upon —

1 SUNITI KUMAR CHATTERJI — *A Terracotta and two Stone Sculptures from Pokharna in Bankura Dist., Western Bengal*

2 M S MANI — *Some new Plant Galls from South India*

The Chairman announced the result of the ballot for the election of the Ordinary Member and declared the candidate duly elected

Before closing the meeting, the Chairman drew attention of the members present to a gift by the sculptor, Signor A Marzollo, of a bust of Dr Rabindra Nath Tagore



APRIL, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 3rd, at 5-30 P M

PRESENT.

LT-COL R B SEYMOUR SEWELL, CIE, MA, ScD (Cantab.), MRCS, LRCP, FLS, FZS, IMS, FASSB, Vice-President, in the Chair

Members -

Bagchi, Dr P C  
Bhattacharyya, Mr B  
Bose, Mr M M  
Deb, Mr H K  
Driver, Mr D C  
Esra, Sir David

Horn, Dr S L  
Manen, Mr Johan van  
Mani, Mr M S  
Prashad, Dr Bani  
Wacha, Mr D N  
Williams, Rev H F

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of five presentations of books, etc., which had been placed on the table for inspection

The following candidate was balloted for for election as an Ordinary Member —

(10) Roy, Pradyot Kumar, Zemindar of Narail, "Narail House", Comipore, Calcutta

Proposer S K Chatterji  
Seconder K C Mahindra

The General Secretary reported the following loss of membership since the previous meeting, by death —

- (4) Sir Jivanji Jamshedji Modi (An Honorary Fellow, 1931)
- (5) A W Alcock (An Honorary Fellow, 1911)
- (6) Lord Chelmsford (An ex Patron of the Society)

The Chairman called upon Dr Bani Prashad to read an obituary notice of Col J Stephenson (*Vide page cxxi*)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

- (5) U C Bhattacharyya (An Ordinary Member, 1931)
- (6) Y Narasimham (An Ordinary Member, 1928)
- (7) Sir George Rankin (An Ordinary Member, 1927)

The General Secretary reported that the election of

- (1) Shamsuddin Haider (Elected on 7 11 32)

had become null and void, under Rule 9

The General Secretary reported the constitution of the various standing Committees of the Society for 1933-34 to be as follows —

# Finance

President	}	<i>Ex officio</i>
Treasurer		
General Secretary		
Mr J C Mitra		
Dr S L Hora		

# Library

President	}	<i>Ex officio</i>
Treasurer		
General Secretary		
Philological Secretary		
Joint Philological Secretary		
Biological Secretary		
Physical Science Secretary		
Anthropological Secretary		
Medical Secretary		
Library Secretary		

# Publication Committee

President	}	<i>Ex officio</i>
Treasurer		
General Secretary		
Philological Secretary		
Joint Philological Secretary		
Biological Secretary		
Physical Science Secretary		
Anthropological Secretary		
Medical Secretary		
Library Secretary		

The following papers were read —

- 1 HARIT KRISHNA DIB — *India and the Persian Empires*
- 2 HARIT KRISHNA DIB — *St Thomas and a Kushan King*

The following exhibits were shown and commented upon —

- 1 S L HORA — *A remarkable Instance of Aestivation in an Estuarine Fish*
- 2 M S MANI — *Three curious Gulls from South India*

The Chairman announced the result of the ballot for the election of the Ordinary Member and declared the candidate duly elected

MAY, 1933

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 1st, at 5-30 P M,

# PRESENT

SIR DAVID EZRA, Kt, F Z S, M B O U, Vice-President, in the Chair (up to 6 P M).

Dr Bains Prashad, D Sc, F Z S, F R S E, F A S B, Natural History Secretary (Biology) in the Chair (after 6 P M).

**Members**

Bose, Mr M M  
Driver, Mr D C  
Hobbs, Mr H  
Hora, Dr S L  
Jain, Mr C L

Manon, Mr Johan van  
Mant, Mr M S  
Mukherjee, Dr J N  
Prashad, Dr Bani  
Wadia, Mr D N

The minutes of the last meeting were read and confirmed

The General Secretary reported receipt of eight presentations of books, etc, which had been placed on the table for inspection

The Chairman called upon Dr Bani Prashad to read an obituary notice of Lt-Col A W Alcock, CIE (*vide page cxxv*)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

- (8) K M Asadullah (An Ordinary Member, 1929)
- (9) J M Mitra, Rai Bahadur (An Ordinary Member, 1929)

The following paper was read —

S L HORA — *Mud Fishing in Bengal*

The following exhibit was shown and commented upon —

M S MANT — *A Gall Section showing 'gnet' Formation*



JUNE, 1933

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 5th, at 5-30 P M

**PRESENT**

SIR DAVID EZRA, KT, F Z S, M B O U, Vice President, in the Chair (up to 6 P M)

K N DIKSHIT, Esq, M A, Member, in the Chair (after 6 P M)

**Members**

Chakraborty, Mr K B  
Darbari, Mr M D  
Deb, Mr H K  
Driver, Mr D C

Manon Mr Johan van  
Mukherjee, Dr J N  
Prashad, Dr Bani  
Saha, Dr M N

Sinha, Mr S C

The minutes of the last meeting were read and confirmed

The General Secretary reported receipt of five presentations of books, etc, which had been placed on the table for inspection

The following candidates were balloted for for election as Ordinary Members —

(11) *Morris, O J*, Captain, Indian Army, 2/3rd Q.A.O. Gurkha Rifles, Lamadowna, United Provinces.  
 Proposer Johan van Manen.  
 Seconder K. C Mahindra.

(12) *Chakrasarti, Surti Kumar*, M A, Zamindar, Cocoh Behar (Cocoh Behar State)  
 Proposer J N Mukherjee  
 Seconder K C Mahindra.

(13) *Rossath, Felix Francis Leo*, Secretary, Y M C A., 42, Corporation Street, Calcutta.  
 Proposer Sir David Esra  
 Seconder K C Mahindra.

The General Secretary reported the following loss of membership, since the previous meeting, by death —

(7) Shib Nath Bhattacharya (Ordinary Member, 1909)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

(10) H Murray (Ordinary Member, 1926)

The General Secretary reported that the election of

(2) G R Dam (elected on 8-1-33)

(3) D Ghose (elected on 7-2-33)

had become null and void, under Rule 9

The following papers were read —

1. HARIT KRISHNA DES — *Mathura Lion Capital Inscription*

2. HARIT KRISHNA DES — *Susa in Sanskrit Literature*

The Chairman announced the result of ballot for the election of Ordinary Members and declared all candidates duly elected



JULY, 1933

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 3rd, at 5-30 P M

# PRESENT

S. L. HORA, Esq, D Sc, F R S E, F L S, F Z S, F A S B.,  
 Member of Council, in the Chair.

## Members

Biswas, Mr Kalpada  
 Bose, Mr M M  
 Dikshit, Mr K N  
 Driver, Mr D. C

Ghatak, Mr J C  
 Manen, Mr Johan van  
 Prashad, Dr Bama  
 Stapleton, Mr H. E.

Wadia, Mr D N

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of five presentations of books, etc., which had been placed on the table for inspection

The following candidate was balloted for for election as an Ordinary Member —

(14) *Dutt, Gurusaday*, I O S, Barrister at Law, Director of Industries, Bengal, 40 1-A, Free School Street, Calcutta

Proposer U N Brahmachari

Seconder Sir David Ezra

The General Secretary announced that, in conformity with Rule 45, the Council submit to the meeting for confirmation the following changes in the constitution of the Council, made in one of the Council Meetings, held since the last Ordinary Monthly Meeting —

President Dr L L Fermor, *vice*

The Hon'ble Mr Justice C C Ghose, Kt, resigned

Vice-President Mr Justice C C Ghose, Kt, *vice*

Dr L L Fermor

The appointment was confirmed

The following papers were read —

1 K P BISWAS — *Living Legends of the Indian Empire*

2 JOGENDRA CHANDRA GHOSH — *Jinendra's Nyasa in Champa.*

3 JOGENDRA CHANDRA GHOSH — *The Chhindas of Magadha and Gaudeswara Mathurana*

4 SARASI KUMAR SARASWATI — *Note on a Third Tour in the District of Dinajpur, chiefly along the Chiramat River*

The following exhibit was shown and commented upon —

1 BAIJN PRASAD — *Certain Molluscs damaging the Brickwork in the King George's Dock, Calcutta*

The Chairman announced the result of the ballot for the election of the Ordinary Member, and declared the candidate duly elected

AUGUST, 1932.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 7th, at 5-30 P M

PRESENT

L. L. FERMORE, Esq, O B E, D Sc., A R S M., F G S., M.Inst M.M., F A S.B., President, in the Chair.

# Members

Chakraborty, Mr K B  
Chatterjee, Mr P P  
Darbari, Mr M D  
Deb, Mr H K  
Dikshit, Mr K N  
Driver, Mr D C  
Ezra, Sir David  
Ghose, Mr T P

Hora, Dr S L  
Jain, Mr C L  
Olpeavala, Mr E S  
Prashad, Dr Bani  
Pruthi, Dr H S  
Rossetti, Mr F F L  
Stagg, Lt Col M  
Wadia, Mr D N

The Chairman announced the absence on leave for six weeks of the General Secretary, Mr Johan van Manen, and the appointment of Dr S L Hora to act as General Secretary during the period

The minutes of the last meeting were read and confirmed

The General Secretary reported receipt of eight presentations of books, etc., which had been placed on the table for inspection

The General Secretary drew the attention of members to a valuable presentation made by Mr Hafeez Abdul Gaffur at the request of Dr E N Ghosh, of fifty Manuscripts and 528 printed books in Arabic and Persian to the Society's Library

The following candidates were balloted for for election as Ordinary Members —

(15) *Sita, Raghur, Rajkumar, M A, LL B, Heir-Apparent of Sitamau State, Raghur Nivas, Sitamau, C I*  
Proposer: U N Brahmachari  
Seconded: K C Mahindra

(16) *Vedantatirika, Vanamali, M A, Government Pensioner, formerly Professor, 8/4 E, Nepal Bhattacharya Lane, Kalighat, Calcutta*  
Proposer: Chintaharan Chakravarti  
Seconded: H C Chakladar

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

- (11) M M Chatterji (An Ordinary Member, 1924)
- (12) S P. Chatterjee (An Ordinary Member, 1932)

The General Secretary reported that the election of

- (4) P K Ray (Elected on 3 + 13)

had become null and void under Rule 9.

The following papers were read —

- 1 HARIT KRISHNA DEB — *A newly discovered Arokan Pronouncement*
- 2 HIMANSHU BHUSAN SARKAR — *Date of the Introduction of the Saka Year in Java*

The following exhibits were shown and commented upon —

- 1 BAINI PRASHAD — *A Habitat Group of Indian Storks*
  - 2 S L HORA. — *Specimens of the Snail, Rachisellus punctatus (Anton)*
- 1911 Summer Sleep

The President announced the result of the ballot for the election of Ordinary Members, and declared all candidates duly elected

The President announced that, unless special notice be given, there would be no Monthly Meetings during the recess months, September and October



# NOVEMBER, 1933

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 6th, at 5.30 p.m.

## PRESENT.

SIR DAVID EZRA, Kt, F.Z.S., M.B.O.U., Vice President, in the Chair

## Members

Agharkar, Dr S. P.  
Bose, Mr M. M.  
Brown, Mr Percy  
Chakraborty, Mr K. B.  
Dikshit, Mr K. N.  
Driver, Mr D. C.

George, Mr J.  
Hora, Dr S. L.  
Manon, Mr Johan van  
Ray, Dr H. C.  
Rossetti, Mr F. F. J.  
Vedantatirtha, Mr A.

Wadia, Mr D. N.

The minutes of the last meeting were read and confirmed

The General Secretary reported the receipt of twenty presentations of books, etc., which had been placed on the table for inspection

The General Secretary reported that the following candidates had been elected Ordinary Members during the recess months, under Rule 7 —

(17) *Kavyatirtha, Ram Dhan*, Pandit, 55, Surendra Nath Banerjee Road, Calcutta

Proposer Amarendra Thakur  
Seconder H. C. Chakladar

(18) *Krishnan, M. S., M.A.* (Madras), Ph.D. (Lond.), A.R.C.S., D.I.C. (Lond.), Assistant Superintendent, Geological Survey of India, 27, Chowringhee, Calcutta.

Proposer D. N. Wadia  
Seconder L. L. Fermor

(19) *Coulson, Arthur Lennox*, M.Sc. (Melb.), D.I.C., F.G.S., Geological Survey of India, 27, Chowringhee, Calcutta.

Proposer L. L. Fermor  
Seconder D. N. Wadia



(30) *Hertz, Miss Gertrude*, Ph D (Kiel University), c/o Firma Vorwerk, Tiefenbachstr., Fraunbach, Fehlin; Dres. Kaufmannshaus Bleichenbrücke, Hamburg

Proposer: S L Hora.

Seconded: J N Mukherjee

The General Secretary reported that the sixth application for Institutional Membership had been received from

(8) The Allahabad University Library, Allahabad,

which had been accepted by the Council

The General Secretary reported the following loss of membership, since the previous meeting, by death —

(8) Gokul Chand Beral (An Ordinary Member, 1925)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation —

(13) R C Wata (An Ordinary Member, 1928)

(14) A M Kazam Sharazi (An Ordinary Member, 1912)

(15) S. N Ghose (An Ordinary Member, 1920)

(16) Mohammed Ishaque (An Ordinary Member, 1928)

In accordance with Rule 38, the General Secretary announced that the names of the following Ordinary Members would be suspended as defaulters within the Society's building for the period of a month to be removed from the Society's registers for non-payment unless the amount due be paid before the next Ordinary Monthly Meeting —

K V Rangaswami Ayyangar

A. Mannan Baidil

M Rai Bhagwant Rai

Prabodh Kumar Das

Ram Chandra Deb

Nawab Musaharruf Hosain

Bhabadeb Mukherjee

M Rathnaswami

Shyammandan Sahaya

M L. Bhatia

G N Bose Mullick.

H L Chhibber

B A Helland

Md Syed Hasan Imam

Tara Chand Raparia

S M Afzal

Mohd Amin Abbas

D N Majumdar

W B S Nym

S C Sanyal

D S B Sastri

Budh Behari Lal

In accordance with Rule 40, the General Secretary reported that the names of the following members would be removed from the next member list of the Society —

Sir Edwin Pascoe

Sir Padamji Ginhwala

S A Skinner

G F Rose

Sir F P Connor

G E Pilgrim

Sir A. M Stow

The following papers were read —

1 JATINDRA MORAN DATTA.—*A few Types of Sedentary Games of Lower Bengal*

2 S L HORA.—*Sedentary Games of India*

3. S. L. HORA.—*Worship and Propitiation of wild Animals at Uttarbhag, Lower Bengal*

4. S L HORA —*Worship of the Deities Olā, Jhālā, and Bān Bibi in Lower Bengal.*

5 SARAT CHANDRA MITRA—On a few ancient Indian Amulets and Charms

6 S. RIZZO—Some Insects found associated with the Butter-Gourd, *Momordica charantia* Linn (*Cucurbitaceae*) in Calcutta

The Chairman announced that the 150th Anniversary of the Foundation of the Society would fall on 15th January, 1934, and that the Council had decided to celebrate the occasion. Further details would be announced to the Members



# DECEMBER, 1933

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 4th, at 5-30 P M

## PRESENT

W K DODS, Esq, Member, in the Chair

### Members

Agharkar, Dr S P  
Bagehi, Dr P C  
Barwell, Lt Col N  
Biswas, Mr Kalpada  
Bose, Mr M M  
Brown, Mr Percy  
Chopra, Dr B N  
Darbari, Mr M D  
Chatterjee, Mr D P  
Deb, Mr H K  
Diksht, Mr K N  
Driver, Mr D C

Eara, Sir David  
Ghosh, Mr J S K  
Ghosh, Mr T P  
Haq, Mr M Mahfuz ul  
Hobbs, Mr H  
Horn, Dr G L  
Jain, Mr C L  
Mant, Mr M S  
Mason, Mr Johan van  
Ray, Dr H C  
Stagg, Lt Col M  
Wadia, Mr D N

West, Mr W D

### Visitors

Acharya, Mr M N

Das, Mr K N  
Mukerji, Mr D D

Before opening the meeting the General Secretary announced that Col Knowles, who was away from India on account of sickness, had now returned after regaining his health

Resolved to express a hearty welcome back to Calcutta to Col. Knowles on behalf of the Society

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of eighteen presentations of books, etc., which had been placed on the table for inspection.

The Chairman called upon the General Secretary to read an obituary notice of Shams-ul Ulama Sir Jeevanji Jamshedji Modi, written by Mr D N. Wadia (*Vide page cxxviii.*)

In accordance with Rules 2 and 13, the General Secretary announced that the Council propose the re-election for a further period of five years of —

Rev Fr H Hosten,  
MM K K Srinivārtha, and  
Mr S C Roy,

and the election of —

Mr L. Bogdanov

as Associate Members of the Society

The General Secretary stated the grounds on which the recommendation was made

The following papers were read —

- 1 H K DIX — *Dated Coins of Telephos and Maus*
- 2 S L HOBA — *Beams of Fishes in India, with a Note on their Mesozoological Aspects* by Dr S N Sen

## OBITUARY NOTICES

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LT COL. JOHN STEPHENSON, CIE, FRS

(1871-1933)

The sad news of the sudden death of Lt-Col John Stephenson, CIE, M.B., Ch.B., F.R.C.S., D.Sc., F.R.S., F.R.S.E., F.M.S. (retd.) on 2nd February, 1933, came as a great shock to his old pupils and friends throughout India.

Colonel Stephenson was born in 1871 at Padham, Lancashire, and was educated at the Burnley Grammar School and the University of Manchester. In Manchester he had a very distinguished career in Zoology and Medicine. Stephenson after qualifying as a doctor acted for some time as the House Surgeon in the Manchester Royal Infirmary and the London Hospital for the Diseases of the Chest, and in 1895 passed the competitive examination for the Indian Medical Service. For the first five years of his service in India he was on military duty and saw active service with the North West Frontier Expedition of 1897. He served as a Plague Medical Officer in the Punjab till 1900 and up to 1906 acted as the Civil Surgeon in Rawalpindi, Gujarat, Ambala and other stations in the province. After his return from study leave in 1906 he was selected for the newly created post of the Professor of Biology in the Government College, Lahore, and though originally he was appointed for one year only he continued to occupy this post and later the Principalship of the Government College till he retired from service in 1919. On his retirement he was appointed Lecturer in Zoology in the University of Edinburgh and worked in this capacity till November, 1929, when he moved to London. In London he carried on research in the British Museum of Natural History as an unofficial scientific worker till shortly before his death.

Regarding his appointment as Professor of Biology in 1906 he himself described his qualifications for the post as follows: 'It was generally understood that Captain Stephenson (as he then was) had taken a Science degree, which included Zoology, in his earlier days, and this was perhaps the reason for his selection, it is at any rate safe to say he had forgotten most of the zoology he ever knew, and that at no time was his Botanical equipment more than rudimentary'. Before long, as a result of hard work, he was able to build up a properly

( CONTINUED )

equipped laboratory with a good working library and an excellent teaching museum in the Government College. As a result of his endeavours zoological instruction in Lahore attained a very high standard in a few years and he was able to found a very flourishing school of Zoology in the institution under his charge. Several students from his laboratory, in whom he instilled the faculty of critical work and careful investigation from the very beginning, are now holding influential zoological positions throughout the country and it was solely due to his initiative and interest that a really flourishing school of zoological research was established in Lahore. His tenure of office was marked by conspicuous success as a teacher and his administrative capacity was responsible for making the Government College, Lahore, into a first-rate place of instruction. He took a very active interest in the affairs of the Punjab University, and in addition to serving as the Dean of the Faculty of Science for many years, he acted as the Vice-Chancellor of the Punjab University during the last year of his stay in India.

Stephenson in earlier years had published a few original papers on medical subjects, but his real work as an investigator was in the field of Zoology. Within a few years of his appointment in the Government College, Lahore, he produced a thesis which earned for him the degree of D Sc of the London University. His researches in Zoology were concentrated on Oligochaetes and from 1907 onwards till shortly before his death he published a very large series of papers on these worms collected in India and other parts of the world. The results of his systematic work on Indian Oligochaetes for over 16 years were collated in his volume on the Oligochaeta in the 'Fauna of British India' series published in 1928, and since the publication of this work he was recognised as one of the two chief authorities on this group of worms. In 1930 he published a masterly morphological and systematic monograph on the Oligochaetes as a whole, this work clearly shows his extensive knowledge of the structure and classification of the Oligochaetes and a very thorough acquaintance with the literature on the subject. In addition to a detailed critical review of the literature on the Oligochaetes he treated comprehensively in this monograph such important questions as convergence, phylogenetic origin of the various genera and families and the geographical distribution of earthworms. He also worked out the Nemertines of the River Clyde and published several papers on the morphology of earthworms.

Stephenson was a great linguist and before his appointment as professor of Biology in the Government College, Lahore, he had prepared a collated edition of the little-known Persian work, *Hadiqatu-l-Haqiqat*, which together with an English translation, was published in the *Bibliotheca Indica* series of the Asiatic Society of Bengal. Another Persian work, *Nushat-ul-*

*Quilub*, was published some years back by the Royal Asiatic Society of London

For his work as an administrator and teacher Stephenson was given the title of CIE in June, 1919. The Royal Society of Edinburgh awarded him the Keith Memorial Medal and the Asiatic Society of Bengal the Barclay Memorial Medal in 1925 in recognition of his biological work. He was elected a Fellow of the Royal Society of London in 1930 and was also a Fellow of the Royal Society of Edinburgh. He was appointed Editor of the 'Fauna of British India' series published under the authority of the Secretary of State for India in May, 1928, and since 1931 he worked as the Zoological Secretary of the Linnean Society of London. He joined the Asiatic Society of Bengal as an Ordinary Member in 1900 and was elected a Fellow of the Asiatic Society of Bengal in 1918. Two of his Zoological papers were published in the publications of the Society.

Colonel Stephenson was a brilliant teacher and those who had the privilege of attending his lectures will never forget the care and pains he took in making the subject of his lectures really instructive and interesting. He was a sincere and loyal friend and was ever ready to help in matters relating to education, and more particularly to the advancement of Zoology in India and elsewhere. His extensive circle of friends feel his untimely death as a personal bereavement and extend their sincere and heartfelt condolence to Mrs Stephenson in her irreparable loss.

BAINI PRASHAD

(Read in the Ordinary Monthly Meeting, 3rd April, 1933)

LT COL A W ALCOCK, CIE, FRS

(1859-1933)

The sad and sudden death of Lt Col A W Alcock, CIE, MB, LL D, FRS, IMS (Retd), on March 24, 1933, will be deplored by his large circle of friends and admirers throughout India.

Alcock was educated at Millhill, Blackheath, and Westminster, and after graduating as a Zoologist served for about 2 years as an Assistant Professor of Zoology in the University of Aberdeen under Professor H A Nicholson, FRS. He passed the competitive examination for the Indian Medical Service and came out as a Lieutenant in 1885 to this country where he had spent several years previously, first as a teacher of Classics in Darjeeling and later as an assistant on one of the plantations in Bihar. He served as a medical officer with the

Punjab Frontier Force from 1886-88, and was then selected for the post of the Surgeon-Naturalist to the Marine Survey of India. In 1892 he served for a short period as the Deputy Sanitary Commissioner, Bengal, but on the retirement of Mr J Wood-Mason, Superintendent of the Indian Museum, in 1893, he was appointed to succeed him and served in this capacity till his retirement from service in 1907. He also acted as the Professor of Zoology in the Medical College, Calcutta, during his tenure as the Superintendent of the Indian Museum. In 1895 he accompanied the Pamir Boundary Commission as a Naturalist and did extremely valuable biological work in the little-known areas visited by the Commission. After his retirement from India he worked as a Lecturer in Medical Entomology in the London School of Tropical Medicine and in 1919 was appointed the Professor of Medical Zoology in the University of London. He retired from the latter post in 1924.

Col Alcock's work as a Zoologist, as a Museum Administrator and his connection with the pioneer literary and scientific society in India—the Asiatic Society of Bengal—deserve special consideration, and in the following paragraphs a short account of his activities in these lines is given.

Reference has already been made to his working as an Assistant Professor of Zoology in the Aberdeen University for about two years after graduation, but it was only after his appointment as the Surgeon-Naturalist to the Marine Survey of India that he began original research work in Zoology. Every year during the monsoon season when the Survey ship 'Investigator' was laid up in the Bombay harbour, Alcock came to Calcutta and worked out, in collaboration with the authorities of the Indian Museum, the zoological collections made by him during the preceding survey season. His first zoological paper published in the 'Journal of the Asiatic Society of Bengal' in 1890, dealt with the peculiarities of the gestation of Indian sharks and rays. During the next two years he extended his observations on this interesting phenomenon, and in collaboration with Wood-Mason published two papers in the 'Proceedings of the Royal Society of London'. Two further papers on the same subject were published during the next two years in the 'Annals and Magazine of Natural History'.

It is impossible to include here a detailed account of his zoological contributions, but it may be noted that up to the time of his retirement in 1907 Alcock had published nearly 50 papers on Marine Zoology. His systematic papers include accounts of Anthozoa, Echinodermata, Brachiopoda, Mollusca, Crustacea and Fishes. Amongst these contributions those on deep-sea fishes and crustacea deserve special mention. The series of papers entitled 'Materials for a Carcinological Fauna

of India' published in the 'Journal of the Asiatic Society of Bengal' from 1895-1900 may be specially considered. These papers in which he critically treated most of the marine families of Brachyurous Crustacea are a rich mine of information and are indispensable to every worker in Carcinology, and particularly to workers on the Indo Pacific forms. His Catalogues of Decapod Crustacea in the Indian Museum similarly contain very elaborate and carefully drawn up accounts of the rich crustacean fauna of Indian waters. After his retirement Col Alcock published, in 1910, a very valuable monograph on the Potamonidae, or the fresh water crabs of India. In addition to the works mentioned above Col Alcock published a number of papers on Viviparous Fishes on an Instance of Natural Effect of Warning Colours, on the Toxic Properties of Saliva in certain Colubrine Snakes on a New Flying Lizard from Assam, an Account of the Reptiles collected by the Afghan Boundary Commission, and on a New Apodous Amphibian from India, in the last paper is included a very learned discussion on the changes in the configuration of the various continents as deduced from the distribution of the humblest Amphibians.

In 1905, Col Alcock developed a special interest in Entomology and, in collaboration with Capt J R Adie, published a paper on the occurrence of a malaria carrying Anopheles mosquito in Calcutta. On his appointment as Lecturer in Entomology in the London School of Tropical Medicine, Alcock not content with book knowledge only started studying the different forms of insects which are of interest as disease-carriers, and in 1911 published his monumental work entitled 'Remarks on the Classification of the Culicidae, with particular reference to the Constitution of the Genus Anopheles' in the 'Annals and Magazine of Natural History'. About the same time he performed an even greater service to tropical zoology by the publication of his wonderfully conceived and very lucid text book entitled 'Entomology for Medical Officers'.

As the Superintendent of the Indian Museum, Col Alcock had to work under very disheartening circumstances, but he carried out reforms of an outstanding nature in the general management of the institution and did very valuable work in connection with the preparation and arrangement of the exhibits in the various public galleries under his charge. The exhibits which he set up in the galleries were mostly prepared with his own hands and are an ample proof of the time and care he bestowed on their preparation. As the Superintendent of the Indian Museum he tried to improve the administration of the Museum as a whole and I cannot do better than quote what his successor, the late Dr Annandale, wrote regarding the condition in which he left the Trustees' office on his retirement 'The admirable organization of his office, which



enabled his successor to take up the threads of routine mechanically, is another matter for which it is impossible to be too grateful. although changes necessarily take place as the Museum grows and develops, the ground-work will always be that constructed by Col. Alcock, too often without recognition, and in spite of obstacles of which nothing was known beyond the Museum walls. To popularize the Museum and make it possible for the lay public to understand the exhibits Col. Alcock wrote a series of very handy and interesting guide-books. These guide-books and the 'Naturalist in Indian Seas' published in 1902 are outstanding examples of Col. Alcock's erudition and perspicuity, while the literary style of these books 'in which the strong infusion of Shakespeare and other Elizabethan authors is never pedantic, never frivolous, and never dull', adds to their charm.

No account of Col. Alcock's zoological work in India will be complete without a reference to his connection with the Asiatic Society of Bengal. He joined the Society in 1888 and continued as an active member till 1906 when he left India on leave preparatory to retirement. He was elected the Natural History Secretary of the Society in 1894, General Secretary in 1895, Vice President in February 1901, and in 1911 was elected as an Honorary Fellow.

For his researches on the marine zoology of India he received the Honorary degree of LL.D. from the University of Aberdeen in 1904, and was awarded the Barclay Memorial Medal by the Asiatic Society of Bengal in 1907. He was elected a Fellow of the Royal Society of London in 1901 and was a corresponding member of the Zoological Society of London, and of the Netherlands Zoological Society and an Honorary Member of the California Academy of Sciences, Philadelphia. His services in the Indian Museum were recognized in 1903 by the grant of the title of C.I.E.

BAINI PRASHAD

*(Read in the Ordinary Monthly Meeting, 1st May, 1933)*

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SIR JEEVANJEE JAMSHEDJI MODI.

(1854-1933)

The death of Shams-ul-Ulama Sir Jeevanjee Jamshedji Modi, Kt, C.I.E., Ph.D., LL.D., J.P., the famous Parsee savant, at Bombay, on the 28th March, 1933, has removed from the ranks of oriental scholars and antiquarians a devoted

worker who spent a long and arduous life-time in multifarious researches in Asiatic history, archaeology, comparative religion and anthropology.

Born in 1864, in the priestly class, he received a sound ecclesiastical education in a Zoroastrian Madrasa before matriculating in 1872. While assisting his father in the family profession, he entered the University of Bombay and graduated from the Elphinstone College in 1877. Long before this, however, Jeevanjee had begun life as an officiating priest at one of the endowed Agiary temples at Colaba, Bombay, succeeding his deceased father in these duties at the tender age of 17. The duties of traditional priesthood, however, did not absorb him and he threw himself with vigour into various cultural pursuits, beginning with a sound study of Persian and Avestan philology, questions of ethnology, folk-lore and general literature, subjects on which in later life he was destined to become a reputed authority. Soon after 1880, he began to publish the fruits of his study in essays, memoranda and short notices in various journals in different parts of the world and in public lectures under the auspices of various associations of Bombay, such as the Framjee Cowasji Institute, the Bombay branch of the Royal Asiatic Society, the Anthropological Society, the Dnyan Prasarak Sabha, the French Literary Circle, etc. In 1887, he was nominated a Fellow of the Bombay University and in 1893 he was awarded the title of Shams-ul-Ulama. In the same year he was appointed to the onerous and responsible post of Secretary to the Parsee Panchayat, a position which he retained for 38 years. Among the duties of the Panchayat Trustees is the administration of religious and charitable endowments for communal benefits, these funds aggregating to several crores of rupees. In 1899, Dr J. J. Modi attended the 8th Oriental Conference, held at Stockholm as a delegate from India, and in the same year he was invited to lecture before the French Academy and the Asiatic Society of Paris. For his researches in Asiatic history and antiquities he was rewarded by French, Belgian, Hungarian and German Universities by honorary Doctorates, or by other means. The studies which won him a world wide recognition as a foremost authority, were the origins, literature and teaching of Zoroastrianism. Dr Modi had a prominent share in promoting the Bhandarkar Oriental Research Institute at Poona and he was the most important collaborator of the Cama Oriental Institute at Bombay. Since 1923 he was a Fellow of the B. B. Royal Asiatic Society and in 1929-30 its elected President. The Asiatic Society of Bengal elected him an Honorary Fellow in 1931. His long and continuous labours in the advancement of Oriental learning were rewarded by the Bombay University by the conferment of the honorary degree of LL.D. in 1930. In 1917, he was made a C.I.E. and he was

knighted in 1930. He was an Officier d'Académie and Chevalier of the Legion d'Honneur (France, 1925)

Sir Jeevanjee was an indefatigable traveller in furtherance of his various researches, having traversed many parts of Asia and Europe. He would undertake long and arduous journeys on foot, away from the beaten tracks, in search of a relic, a monument, or a manuscript, and cheerfully endured the hardships incidental to such travel. Once he walked a trail of 100 miles in order to provide the only conveyance that could be got to his work. Sir J. J. Modi throughout his life was a man of extreme simplicity. His modesty was exemplary, he never sought the many honours that were showered upon him in later life, and it is well known that he would request Government or the other donors to send their diplomas or decorations to him privately rather than award them in public receptions or Durbars. Choosing the cloister of his modest home rather than the public stage, and the open fields of nature rather than well appointed museums or libraries, Sir Jeevanjee has, during his long life of 79 years, with the burden of an exacting office on his shoulders, considerably advanced the cause of learning and added a brilliant page to the records of Indian scholarship. Dr Modi's published papers number over 150. The following are among the more noteworthy of his contributions —

'Asiatic Papers', in 3 Parts

'Anthropological Papers', in 4 Parts

'Dante Papers'

'Memorial Papers'

Anquetil Du Perron and Dastur Darab

A Glimpse into the Work of the B B Royal Asiatic Society during the last 100 years from a Parsee point of view

Education among the Ancient Iranians

La Visite d'un Parsi à la Ville de Constantinople

Jamaspi (Pahlavi, Pazand and Persian texts, with translations)

The Parsees at the Court of Akbar and Dastur Meherji Rana

#### IN GUJARATI

'Iranian Essays', in 3 Parts

The Social Life Geography and Articles of Faith of Avesta times

Jamshed, Hom and Fire

Mithra and the Feast of Mithras

Lectures before the Dnyan Prasarak Society, in 4 Parts

History of the Zoroastrian Religion

Ancient History of Iran

Peshdadian Dynasty of Iran

Kyanian Dynasty of Iran

The Ancient Iranians, according to Herodotus and Strabo,  
compared with the Avesta and other Books

Bundehesh, Pahlavi Translations

Episodes from the Shah-Nameh, in 2 Parts

Heroines of the Shah-Nameh

D N WADIA

*(Read by the General Secretary in the Ordinary Monthly Meeting,  
4th December, 1933 )*

**PROCEEDINGS OF THE MEDICAL SECTION  
MEETINGS, 1933**

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No meeting of the Medical Section was held during the year.

**Numismatic Supplement  
for 1934**



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[for 1934]

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## NUMISMATIC SUPPLEMENT No. XLV

ARTICLES 317-327

*Continued from 'Journal and Proceedings', Vol XXIX,  
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### 317. CLASSIFICATION AND SIGNIFICANCE OF THE SYMBOLS ON THE SILVER PUNCH-MARKED COINS OF ANCIENT INDIA

#### *Introduction*

It is not a matter of satisfaction from the numismatic point of view, that comparatively little attention has been paid to the silver punch-marked coins of India, the DHARANA, or PURANA,<sup>1</sup> also designated as PANA,<sup>2</sup> which are available in large numbers throughout the country including Afghanistan.

A brief survey of the contributions on the subject by various scholars would not be out of place here. The numismatists who paid attention to the punch marked coins were Mr Thomas, Sir A Cunningham, Prof Wilson, Mr Rodgers, Mr W Theobald, Mr W Elliot, Dr V Smith, Dr Spooner, Dr Bhandarkar, and Mr Walsh.

Sir A Cunningham was the first to establish them as the indigenous ancient coins of this country. In his *Coins of Ancient India* he has clearly shown that the ancient Hindus had their own coining system, dislodging the previous incorrect belief of some numismatists and scholars, that the Indians borrowed the art of coining from the ancient Greeks, who a century after Alexander the Great came to India, and established their rule over the N W parts of the country, in the 2nd century B C. Though Cunningham has very carefully determined their standard weight in Raktakāśa (Rattis) and grana, and identified the silver punch-marked coins (the *signati argenti* of the Greek historian, Quintus Curtius) with the ancient Dharana or Purana, the silver Karshāpana, or Kāshāpana of the Sanskrit and Pāli texts and classics (to which should now be added the silver 'PANA' of Kautilya as well), and noticed that the symbols were stamped by separate punches on the coins, yet he did not classify them according to the grouping of figures punched on them. But he could roughly fix the limit of the period of mintage and currency of these silver punch-marked coins, between 600 and 200 B C. He also noticed that some worn out punch-marked coins were found mixed along with the silver

<sup>1</sup> Maan

<sup>2</sup> Kautilya

coins of the Indo-Greeks of the 2nd century B C which were fresh in appearance, and came to the safe conclusion, that the said punch-marked coins must have been manufactured at least about a century before the Indo-Greek coins, in other words in the 3rd century B C. He also discovered a few much worn silver coins<sup>1</sup> from the deposit at the foot of Vajrāsana, or throne of Buddha, in the temple of Mahabodhi, at Buddha Gaya, which was made about 150 A D during the reign of Huvishka, thus limiting the period of their circulation as late as the middle of the 2nd century A D. In another place (C A I, p 43) he has mentioned that they were current in the time of Buddha, in the 8th century B C, and further stated that '*I see no difficulty in thinking that they might mount as high as 1000 B C. They certainly belong to the very infancy of coinage, the only money that could have preceded them would have been blank pieces of weighed silver*'. But Dr Vincent Smith did not agree with him on this point about the very early age of the silver punch-marked coins, but accepted their age of 300 B C, on the data then available. Data now available prove that Sir Alexander Cunningham was not far of the mark.

It may be pointed out that so far no distinction was noted between the different types of silver punch-marked coins of different periods. The coins which were found mixed with the Indo-Greek coins were of the period of about the 3rd century B C. It should be noted that there have been discovered different types of silver punch marked coins which are actually of a much earlier period, as they have a distinct archaic appearance, and are of a crude, thin broad and unshapely fabric with bold simple symbols, which undoubtedly led Sir Cunningham to think of their very ancient age. So far only three different types of silver punch marked coins have been published and described by several scholars. The writer of this article has had the fortune of acquiring and studying seven different types of silver coins, four of which have not been published as yet, but in this thesis he has described with illustrations the other four types which remained unpublished. A set of them is in the Lucknow Museum, and the remaining 3 are in his own cabinet, on the grounds described elsewhere in this thesis, the punch-marked coins could be ascribed to three different periods and have been tentatively described as coins of the Early, the Middle and the Later periods, none being later than the end of the 3rd or the beginning of the 2nd century B C. the earliest may be as old as 8th century B C.

The scholar who specially paid attention to the symbols found on the Indian punch-marked coins, collected and illustrated them with an attempt to interpret and describe them was

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<sup>1</sup> One of the coins is illustrated in C A I, Pl I, No 16, described on page 65

Mr. W. Theobald, undoubtedly the pioneer in this work. But with due appreciation of his elaborate work, and contribution to this particular branch of Indian numismatics, it would not be too much to say that he failed in many places to make out the actual symbols correctly, as is evident from his own revised articles published in the *Journal of the Asiatic Society of Bengal*, 1901, Vol. LXX, Part I and Vol. LIX of 1890, Part I. In this first article he included the symbols of the copper punch-marked coins of Iran, of later dates, in several cases he could not find the complete symbol, but incorrectly described different parts of the same figure as different figures, and counted them as separate symbols, even in his revised second article he could not eliminate all the inaccuracies but added a number of new symbols by mere description without illustrating them. He did not attempt any classification of the coins according to their symbol groups, fabric, and weight which is the clue to differentiate one type from another. His discovery about the similarity of symbols found on the punch marked coins of Ancient India to some of the ancient symbols found on the early stones of Europe is really remarkable and important from the historical point of view.

The next scholar who attempted to fix the period of currency of the punch-marked coins was Dr. Bhandarkar<sup>1</sup> but his conclusions were all based on the study of the copper punch marked coins of Benagur of later period, and are not wholly applicable to the coins of very early periods.

Dr. Spooner<sup>2</sup> also described and published with illustrations some of the silver punch marked coins, which he obtained from the vicinity of Taxila the ancient Taksha Silā of the Hindus, undoubtedly he was the first to notice the grouping arrangement of symbols on the coins, but was led to believe wrongly that the symbols were all Buddhistic which I showed to be erroneous in my previous thesis on the silver punch marked coins of ancient India,<sup>3</sup> a paper read at the All India Numismatic Society's meeting held at Delhi in 1931. Professor R. D. Banerji, the discoverer of Mohenjodaro also described a hoard which was presented to the Asiatic Society of Bengal by the Amir of Afghanistan. His description<sup>4</sup> did not enlighten us on the subject, he could not make out the symbols accurately, and naturally so, as the coins were of smaller size and much obliterated, almost all the symbols were found superimposed, a mere jumble of figures most difficult to decipher.

Dr. V. Smith, who very ably prepared the catalogue of Indian coins in the Calcutta Museum, assigning them their proper eras and periods also described the symbols of the

<sup>1</sup> *Cormichael Lectures*, 1921, pp. 70 ff.

<sup>2</sup> *A. S. R.*, 1905-06, p. 150.

<sup>3</sup> A booklet published privately by the author.

<sup>4</sup> *NS*, XIII, (76), 1910.

silver punch-marked coins in a separate chapter, but from the brief description of the symbols it appears that he did not pay much attention to them, and could not throw any light on the subject. Mr. Walsh, President of the Council of the Bihar and Orissa Research Society (1919) was the last scholar who contributed something substantial towards the subject. He elaborately described two different hoards of silver punch-marked coins, of two different types, found in the city of Patna and Bhagalpur District, in the province of Bihar. His observations were published in the *Journal of the Bihar and Orissa Research Society*, 1919, Vol V, Part I (the Golakhpur and Ghoroghat hoards). He noticed that generally there were 5 symbols on the obverse side of the coins grouped methodically, which he classified scientifically, he also found that the Golakhpur hoard coins were quite different from those previously published, and considered the coins to be of an early period, but he could not fix their exact time.

In this thesis attempt has been made to collect, illustrate, and describe as far as practicable all the symbols which were seen complete on well-preserved silver coins, which could be ascertained by a comparative study of over 4,000 silver punch-marked coins from a dozen different hoards kept in different Indian Museums, private collections of Mr. Srinath Sāh of Benares, who obtained them from Ahraura, District Mirzapur, and Captain M. F. C. Martin, R. E., President of the Numismatic Society of India, 1929, who obtained them from Swat, Hasanabdal, Kosam, Mathurā, and other places, to all of whom my thanks are due, and the author's own collection. Attempt has also been made to revise the list of symbols found on the silver punch-marked coins illustrated and described by Mr. W. Theobald in the *JASB*, in Vol LIX, 1890, and Vol LXX of 1901, by carefully copying the figures from well-preserved coins, for the sake of accurate and scientific classification of the coins according to the symbol-groups punched on them, which would be actually helpful in differentiating the various types of different periods and localities, thus providing a key to ascertain the period in which they were minted for currency. The author did not leave the work of drawing of symbols to other hands, but undertook to do himself with great care, as it needed definite accuracy. The drawings of the symbols are made black as they would appear if the raised parts of the punched coins be coated with blacking, the figures are almost all drawn to the size seen on the coins. Out of 564 illustrated figures some of which are really variations of the same symbols, only half a dozen figures are doubtful. On comparison of shapes, weights, and symbol-groups of the coins, as studied by the author, they are found to be of six different types, there may be more but they are not yet published, nor seen by the author up to the time of writing of this thesis. As stated before only 3 different types

have been published but the author could secure coins of half a dozen different types of two different standard weights both known in the early Sanskrit literature which seem to be of different periods, ranging from 800 B C or more down to the second or first century B C. The correct interpretation of the symbols is expected to open a new vista for researches in the history of ancient Hindu India. In this thesis endeavour is made to bring out some new observations on the subject. The author is, of course, open to correction and would welcome scholarly criticism, as he is well aware of the soft ground on which he is treading. The most important discovery made by the study of the symbols of the punch-marked coins, is their resemblance to the figures and the photographs found on the MOHENJO-DARO seals. Some 42 symbols have been selected, 34 of which are exactly similar, and the remaining 8 have close resemblance to them, as illustrated on Pls XXVIII and XXIX, thus showing a connecting link between the period of the INDUS VALLEY civilization and the period during which the silver punch-marked coins were manufactured for currency.

This booklet has been divided into 3 chapters, the first chapter deals with the description of the three different types of unpublished silver punch marked coins with illustrations, the second contains a description of some 564 symbols collected and illustrated from a large number of well preserved coins by the author, most of the MUDRĀs (symbols) described in the SANSKRIT texts of the early and medieval periods, with their technical names resemble them. The third chapter contains notes on the observations of the methodical grouping system of the symbols on the silver punch-marked coins of different periods and localities, with illustrations of over two hundred and twenty five coins and their different grouping arrangements of symbols, of which 180 coins are in the author's own cabinet. The essay has thirty-two plates illustrated on 30 full pages.

# I A BRIEF DESCRIPTION OF THIRTEEN UNPUBLISHED EARLY SILVER PUNCH-MARKED COINS NOW IN THE CABINET OF PROVINCIAL MUSEUM, LUCKNOW

While prosecuting my studies of the silver punch marked coins, 13 unusually big coins, rather the biggest I had ever seen, were noticed well kept in a cabinet in the Museum at Lucknow, thanks to the Curator, Rai Bahadur Prayag Dayal, who permitted me to handle the coins for study and copying the symbols punched on them. Unfortunately there was no record of their provenance in the Museum, most probably they were obtained from Western UP<sup>1</sup>. The coins have a very archaic

<sup>1</sup> Twenty five Coins of similar fabrication were obtained by the author from Mathura. See Plate XXXI

appearance and looked dirty grey, but on cleaning they were found to be beautifully preserved coins, as if very little used, bearing no signs of wear and tear. All the coins are thin broad pieces of round or elliptical shape, the biggest being  $1\frac{25}{32} \times 9$ ", the smallest  $9 \times 8\frac{5}{8}$ " with an average weight of 42 grains, the heaviest being 43.8, and the lightest 40 grains, hence it can be inferred that their actual weight was 24 Raktikās of early days. As the coins looked fresh without any sign of much use, it cannot be said that they have lost as much as 14 or 17 grains, the standard weight of silver punch-marked coins being 32 Raktikās according to MANU<sup>1</sup> or over 57.6 grains according to Cunningham. It may be inferred that the coins are  $\frac{3}{4}$  of a Purāṇa or Dharana, but as there is no mention of  $\frac{3}{4}$  fraction, except a half, a fourth, and an eighth<sup>2</sup> by Manu or Kautilya, they seem to be Purāṇas of 24 Raktikā standard weight of about 44 grains, this theory of a lighter standard-weight of 24 Raktikās silver-coins is supported by early Sanskrit astronomical texts. COLEBROOKE in his article on *Indian Weights and Measures*, published in the *Transactions* of the Asiatic Society of Bengal in 1801, page 95, has said that GOPĀLA BHATTĀ, an early author mentions that from the ancient astronomical books it is found that a Dharana was of 24 Raktikās, and he has given a table of weight as follows —

2 Yavas (baileys) = 1 Guṇjā 3 Guṇjās = 1 Balla 8 Ballas = 1 Dharana. As 2 baileys are equal to 1 Guṇjā or Raktikās, 1 Dharana contains 24 Raktikās or Rattis. It is clear from this that either at some period or locality silver coins of 24 Raktikās standard weight were current. It may be that at some period before MANU the Dharanas were of 24 Raktikās though in his time they were of 32 Rattis. The term Purāṇa used by MANU may refer to these lighter coins, of earlier period, Sir A. Cunningham, in his *Coins of Ancient India* on page 47, writes 'The Kārshāpana was also called DHARANA, probably meaning a handful of 16 copper Panas, from DHRI "to hold"'. But a more common name was PURĀNA, or "the old", which could only have been imposed upon it after the Greek occupation of the Punjab,' which is about the middle of the 2nd century B.C., but on page 20 he said, 'In the Hindu books they are called PURĀNA, or OLD, a title which vouches for their antiquity. They are mentioned by MANU and PĀNINI, both anterior to Alexander'. The above two different statements of Cunningham

<sup>1</sup> Manuscript, Chapter 8, Śloka 135 and 136—

इह कल्पये सप्तहस्ते विज्ञेयो दीपमापन्नः ।

ते दीपस्य आद्यस्य पुराणस्य राजसः ।

<sup>2</sup> Kautilya's Arthashastra, Book II, Chapter 12, Śloka 27—

सप्तमापन्नस्य भूमितः सप्तहस्तः दीपस्य पुराणस्य राजस्य नाम दीपस्य  
आद्यस्य सप्तहस्तस्य पुराणस्य राजस्यः ।

are contradictory, if he places MANU, before Alexander in the last quarter of the 4th century B.C., his explanation of the name PURĀNA as used by Manu, after the Greek occupation of the Punjab, in comparison of their coinage, falls short. The author thinks that the word PURĀNA was used by Manu as he knew the earlier coins of his time which were of a different fabrication and type—thin and broad, or of a lighter standard weight, just as we do now-a-days call the later Moghal coins as *Purana Rupia*.

It may be pointed out here that these are not the only coins of lighter standard weight of 24 Rattis, there are 20 other silver punch marked coins in my cabinet of a different type and archaic appearance of 24 Rattis standard weight (see Pl. VI).

Another noticeable feature of these early coins is that they all bear only 4 bold and big symbols on their obverse side, rather crudely designed, quite unlike the ordinary silver punch marked coins which bear 5 symbols of finer execution. On their reverse side they have smaller symbols of a simpler design from 3 to 14 in number (see Pls I II III and the Supplementary Pl. XXXI). Some of them are so thickly punched on their reverse side that they have assumed a saucer shape, the concavity is towards the side on which the smaller symbols were punched, this being done as usual with the punch marked coins, after the bigger symbols were impressed and hence the bigger symbols on the obverse side are very much flattened and distorted. The term Obverse is used here in its literal sense, it is the side on which its chief figures are punched. The bigger symbols are punched in groups of four forming a *methodical series*—a conspicuous feature of all the punch marked coins of different types, indicating a systematically evolved stage of the coinage of the early Hindu period. As stated before almost all the symbols on these coins are of a simple nature on both sides, and may be called elementary symbols formed by simple curves and lines, or a combination of 2, 3 or 4 simple figures of the same kind, arranged artistically. The symbols found on the obverse side of the later thicker square and circular silver punch-marked coins, which are found in abundance throughout India, are generally of a more complicated nature composed of two, three, or more different simple symbols as will be evident on looking at the Pls IX to XXI for example the figures of the groups in the third column throughout are composed of three different simple or elementary symbols found on the early coins illustrated on Pls I, II, and III, in the fourth column. But on the reverse side of these later coins the symbols are of simple form like those on the said early coins but they are smaller in size of finer and better execution. As stated before these 13 coins are very thin and broad, a fact which was also noted by Cunningham in his *Coins of Ancient India*, where he has stated that coins of thin and broad fabrication are of early



period, he also mentioned that silver was imported in large quantities in thin beaten plates from Tarshush, and gold was taken in exchange from Ophir, the Saberia of Ptolemy, the SINDHU-SAUVIRA of ancient India. The coins are all of alloyed silver, which on analysis is found to contain, silver 75 per cent, copper 24.6 per cent with trace of iron and lead 4 per cent.

A notable fact about these early symbols is, that a large number of them can be reconciled with the later MUDRĀS or VIJĀ symbols mentioned in the Sanskrit texts of early and medieval periods, which the author has dealt with in the second chapter of this thesis, with illustrations.

#### A BRIEF DESCRIPTION OF TWENTY UNPUBLISHED SILVER PUNCH-MARKED COINS OF ARCHAIC TYPE IN THE AUTHOR'S CABINET

Some 20 crudely formed silver coins (see Pl VI) were obtained from Lucknow about 5 years ago. They are irregularly formed rectangular and round in shape, of dirty grey colour (before cleaning), their find-spot could not be traced, as they were purchased from a dealer. On chemical analysis they were found to contain 75 parts of silver, and about 25 parts of copper, with traces of other impurities. The coins appear somewhat worn, their average weight being 40.3 grains or 21.3 Rattis, the heaviest is 42, and the lightest 37 grains or 20 Rattis, only 6 of them are round but the rest are rectangular or square, crudely shaped, with one or two corners cut to regulate their weight, of sizes varying from  $87' \times 56'$  to  $81' \times 5'$ . The coins are also of the same average weight rather a little less than the coins of Lucknow Museum described before, there is no reason to believe that these coins have lost more than 16 grains in weight, if they were of 32 Ratti standard weight, as all the symbols are very clearly visible, without an indication of much use. They seem to be Dharanas or Purānas of 24 Rattis weight. These coins have also four bold and crude symbols on their obverse, but on their reverse side they bear from 1 to 4 smaller simple symbols, only a few are blank on their reverse, with anvil marks. The symbols are all punched in a methodical group, forming a series, five of which could be recognized in such a small lot, as will be evident from Pl VI. The first two figures in column 3, a triskels and the so called Taurine symbol placed in a shield-like frame, are conspicuously common on all the 20 coins, but the third and the fourth figures are changed, thus forming a series of two sub-classes with five different groups of 4 symbols. These coins having only four symbols on their obverse of a crude and bold design, and being of 24 Rattis standard weight come under the category of early punch-marked coins. All the symbols found on these coins, as well as of the Lucknow Museum

coins, together with the symbols seen on the Golakhpur coins are illustrated on Pls XXII, XXIII, and XXIV, and are described in the second chapter of the thesis. The symbols on the Obverse side of the coins are marked with asterisks to differentiate them from those seen on the Reverse side, as both of them are illustrated together on the same three plates.

#### A BRIEF DESCRIPTION OF A THIRD VARIETY OF UNPUBLISHED SILVER COINS WHICH ARE IN THE AUTHOR'S CABINET

Another type of coins quite different in size and fabrication are the half Dharanas or Purānas, of two different kinds, thin and thick pieces of small size. They are 10 in number, all halves of 32 Ratti Purānas. They bear only one bold symbol on one side, owing to their very small size, on the other side there are from 2 to 11 small symbols, which being punched afterwards caused the flattening of the obverse symbols, the coins are Ardha Kārahāpanas weighing on average, 14 Rattis or 25.2 grams, having lost 3.4 grams by wear and tear, they seem to be of two different types, the thinner broad pieces bear more symbols of a different design than the thicker coins of smaller size on their reverse, as they have single symbols on their obverse side, they cannot be classified on group system.

There is also a *Dvi-pāṇa*, or DOUBLE PURĀNA of silver in the cabinet, of 32 Rattis standard weight, a rare piece. It is a thick rectangular coin bearing 13 symbols on one side only, the other side bearing anvil marks, and though the coin is a thicker piece, it has assumed a saucer shape owing to as much as 13 punching of figures, its weight is 58.75 Rattis or 105.75 grams, having lost 5.25 Rattis or 7.45 grams by usage. The symbols on it resemble those found on the Lucknow Museum coins. It is illustrated on Pl VII<sup>1</sup>.

#### A BRIEF DESCRIPTION OF THE GOLAKHPUR HOARD COINS OF THE PATNA MUSEUM

Another set of early coins, really a connecting link between the early and the middle period coins, are known as the Golakhpur hoard, described and published by Mr Walsh in the *Journal of Bihar and Orissa Research Society* of 1919, Vol I, Part I. These coins were found from 15 feet below the surface in an earthen *ghārā* in the city of Patna buried in the sandy bank of the Ganges in the Mohalla of Golakhpur, whence the name of the hoard. Mr Walsh could classify these coins according to the grouping of symbols but he did not illustrate the group-figures which the author has done in this thesis, see Pls IV and V.

<sup>1</sup> The 3 plates VI, VII, and VIII, are printed together on the same page.

It will be seen from the illustrations that there are generally five symbols on the obverse side of the coins, which are 107 in number, and though 16 of them bear 6 or 7 symbols on their obverse, they do not interfere with their grouping arrangement of five symbols. These extra symbols which are also illustrated in column 4 of the plates, seem to be smaller reverse symbols punched by mistake on the obverse side, the symbols on reverse side are also shown in the 5th column. It may be seen from the illustrations, that the first 2 figures are found on all the coins, but the 3rd, 4th, and 5th symbols are changed, thus forming different groups of five symbols in a series. In all there are 34 groups of 5 symbols each, out of one hundred and seven coins, as illustrated in the said journal. The system adopted by the author for the classification of coins on the scientific basis of group-symbols in this thesis is described in the 3rd Chapter. On analysis the coin was found to contain Silver 82 per cent, Copper 15 per cent, and Iron, Lead and other impurities 3 per cent. The coins are very brittle, thin and broad.

## II DESCRIPTION OF SYMBOLS FOUND ON THE DHARANAS OR PURĀNAS OF ANCIENT HINDU INDIA

This chapter has been divided into two parts, the first one deals with the symbols seen on the silver punch-marked coins which in the opinion of the author are of an early period, which have been collected and illustrated by copying the symbols directly from the best preserved coins. These symbols are simple and elementary, of crude delineation, numbering over 238, illustrated on Pls. XXII, XXIII, and XXIV.

Undoubtedly some of them are different variations of the same symbols, in form and size, and they should not be counted as different ones, although they are numbered on the plates in the serial order, actually the number of different symbols on the 3 plates is one hundred and seventy-six. The figures on the plates are drawn entirely black, as they would appear if the raised parts of the coins were coated with blacking, this was done to give a clearer impression to the eyes, and they are drawn to the size as are seen on the coins. This illustrated list of symbols would not only be helpful to the collectors of such coins for prosecuting their studies, but would open a new field for their correct interpretation, which is expected to reveal many new facts bearing on the ancient history of Hindu India. The second part deals with the symbols found on the coins which are available throughout India, and are of a better and finer execution, and in the opinion of the author are of the later period.

The number of symbols so far collected by the author from such coins and illustrated, is one hundred and eighty-two, on Pls. XXVI and XXVII, out of which 15 are duplicate

variations, thus the number is reduced to 167. The symbols found on the reverse side of these coins which are generally very small, are shown separately on Pl XXV. These small symbols are most difficult to decipher, as they are punched very lightly on the back which is generally worn out, making these reverse symbols nearly invisible. One hundred and seventy-four small symbols have been collected, most of which are similar to the symbols found on the early coins, illustrated on Pls XXII, XXIII, and XXIV, and out of these 174 symbols only 64 are such as are not illustrated on the other plates. In this way the actual total number of different symbols seen on both the sides of the later period coins which could be collected, comes to two hundred and thirty one, thus giving the grand total of FOUR HUNDRED AND SEVEN different symbols, found on six different types of silver punch marked coins.<sup>1</sup> Undoubtedly many more are expected to be added to the list.

The chief notable feature of the symbols found on the obverse side of the middle and later period coins, is their complex design. Most of the symbols are composed of two or three *different simple symbols* generally seen on the early coins, artistically arranged, for example in Fig 28 of Pl XXVI it will be seen that the symbol is formed by the symmetrical combination of three *various simple symbols* found on the early coins, viz., Figs 4 and 16 of Pl XXII, and the Fig 107 of Pl XXIII. In this way a large number of symbols will be found on analysis to be composed of two, three, or four various simple symbols, all known to exist on earlier punch marked coins. The later symbols evolved out of the early simple ones, and there came into existence a sort of *Mudrā*<sup>2</sup> *Lipi*, as called in later times.

Another special feature which differentiates and separates the coins of the Middle and Later periods from those of the early period is that out of 155 symbols illustrated on Pls XXVI and XXVII, there are less than a dozen symbols which may be said to be similar to those found on the early coins except the complex symbols in which the simple symbols are their component parts. The only symbols found on the obverse of the middle and later period coins which may be said to be similar to the symbols of the early period coins are, Figs 1, 2, 20, 32, 55 of Pl XXVI, and Figs 74, 76, 88, 97, 115, and 118 of Pl XXVII, which are similar to the Fig 107 of Pl XXII, Figs 80, 128, 124, 137, 155, and 153 of Pl XXIII, Fig 7 of Pl XXII,

<sup>1</sup> Early punch marked coin symbols, found on their *Obverse* and *Reverse* sides are all illustrated together on Pls XXII, XXIII, and XXIV, but the *Obverse* symbols are marked with Asterisks.

<sup>2</sup> There were 5 kinds of *Lipi* as mentioned in *Śabdakalpavṛṇṇa* -  
 'Mudrā-lipiḥ Śūlpa-lipiḥ lipir-lekhaṇi sambhavaḥ | Gundikā ghṛṇa sambhūtā  
 lipiḥ paśchadhā smṛtāḥ || See Dr. Hirananda Sastri's Presidential Address, 6th Oriental Conference, 1930, Archaeological Section.

Fig 108 of Pl XXIII, Fig 51 of Pl XXII, and Fig 92 of Pl XXIII, respectively.

**PART I THE MUDRĀS (SYMBOLS) DESCRIBED IN THE SANSKRIT TEXTS OF THE MEDIEVAL PERIOD RECONCILABLE WITH THE SIMPLE SYMBOLS ON THE EARLY SILVER PUNCH-MARKED COINS**

It is a curious fact, that in the Sanskrit texts of the periods of ŚĀṆKARA and earlier, such as NEISINHAṬĀPAṆI UPANIṢHAṬ and KĪLĪVILĀSA TANTRA, mentions are made of *Mantra Bija* symbols (a sort of Mudrā Lipi) which if depicted in black and white according to the descriptions given in the texts, resemble in form the symbols found on the early silver punch-marked coins of ancient Hindu India. A large number of such Mudrās, as well as ornamental and artistic combinations of the very Mudrās (Mysterious Symbols) can be reconciled with the symbols seen on the reverse side of the said coins.

Another noticeable and startling feature about the coin symbols is their resemblance to the Mohenjodaro pictographs, three dozen of them, appear exactly similar to the figures, and the pictographs seen on the seals or matrices found in the excavations of Mohenjodaro and Harappa in the Indus valley, whose age has been estimated between 3000 and 3500 B.C. (See Pls XXVIII and XXIX.)

An early image of ŚIVA (see Pl XXX) with three heads, sitting squat on a Chauki or four-footed low stool, in Yogāsana with his arms stretched and palms resting on knees, head adored with a big *Jatā* and a pair of horns (probably of a buffalo), sitting naked, with a girdle round his waist, and some sort of covering on his breast and arms, surrounded by four big animals, an elephant, a rhinoceros, a buffalo, all standing facing towards the image, and a tiger springing towards it, as well as a pair of deer, one of which is clearly seen below the Chauki is noteworthy. The image is found befitting some of the different titles or poetical names given to Śiva come down in Sanskrit texts of later dates. The sitting posture of Yogāsana reminds us of his title of Yogirāja, the three faces in the image brings the idea of Trīśirās, a special triad aspect of Śiva. The idea of JĀTĀDEHĪN and ŚRINGIN is also there, from the peculiar hair tuft and horns the two forming the shape of a TrīśŪLA a trident. The huge animals shown around the image, convey the idea of PAŚUPATI, the lord of animals, another title of Śiva. This finding of a very early image of Śiva, along with other figures such as the SVASTIKĀ and a cross shaped VEDĪ or KUNDA which are well-known to every Hindu, as shown on Pl XXX, Nos 502, 512, 513, and 528, after over 5,000 years, is one of the wonders of the modern archaeological discoveries in India. What wonder if a large number of symbols found

on the early punch-marked coins of ancient Hindu India which might have been most probably better known in the early Medieval period to the author of the *Nisimhatāpani Upanishat* (commented by Śaṅkarācārya), the *Kāhvilāsa Tantra* and the like texts, were adopted for their particular purpose are found described in the Sanskrit texts. Of course it is difficult in the present circumstance to say with certainty about the actual sense in which the symbols were used by the early Hindus of Bhāratavarsha. In other words it is recapitulated that some present-day tradition may be unimaginably ancient, as has been proved by the discovery of the Siva plaque at Mohenjodaro. There should be no wonder if some of the symbols on the punch-marked coins should prove to be pre-historic in origin. And when they are described in the *Nisimhatāpani Upanishat* and other later books by special names, it is possible that those names are ancient, for example the word *SHAD-ARA CHAKRA* (षट्चक्र), at the same time it is also likely that those names and mystic meanings were given to them later. But in the absence of other earlier data, we are bound to take note of the technical names to be found in these later works, as both the above-mentioned facts cannot be easily ignored.

The author has attempted to describe in this thesis what he found about the similarity of coin symbols to the pictographs of the Mohenjodaro seals as well as about the similarity of *Mudrās*,<sup>2</sup> the mysterious symbols described in the books of the medieval period which if drawn on paper resemble a large number of symbols seen on the early coins, and also pointed out the combination of such symbols, which he has collected and copied directly from the coins as illustrated on Pls XVII, XXIII, XXIV, XXV, XXVI, and XXVII.

The symbols shown in Figs 1 to 11 on Pl XVII, and Figs 202 and 203 on Pl XXIV are all different variations of the one and the same symbol formed by a small curve or crescent put over a dot joined together. It is one of the most conspicuously common figures found on the obverse and reverse sides of the early coins, and only on the reverse of the middle and later period coins and is also seen as a component part of other complex symbols most commonly found on the obverse of the later period coins. Theobald (Figs 107, 128, 135 and 188) in his article recognized it as a Taurine symbol of the zodiacal sign of Taurus, he further described it from the Indian point of view, to be composed of the figure of the moon joined with the figure of the sun (*J A S B*, Vol LIX 1890, pages 199-246). But it looks like the Brāhmī letter *ṃ* (ṃ).

<sup>1</sup> The author is indebted to Dr. Prān Nāth of the Benares Hindu University, who gave some quotations from these Tantric texts, which have been referred to in this article.

<sup>2</sup> In Sanskrit the word *Mudrā* also means mystery hence *Mudrā Lipi* is a mysterious writing or symbol not intelligible to every one.

Professor RAPSON, has stated that this symbol, like Figs. 3, 4, and 10, Pl XXII of this article, is found punched on silver sigloi of the Achaemenid dynasty of Persia of 6th and 7th century B C, which got their way into India, and were punched as a mark of recognition in this country. These silver sigloi were current between the 6th and 7th century B C (*J R A S*, 1895, page 865) This implies that this particular symbol was used for punching the coins in the 7th or 6th century B C

In the Sanskrit Text of the *Kālivilāsa* Tantra edited under the name of ARTHUR AVALON in Vol VI, of the Tantric Text series, published by Luzac & Co, London, 1917, in the 24th Pāṭala (chapter) the author of the book has described some of the *Biya Mudrās*, symbols with their Sanskrit names for meditation with Mantras

Fig 1, Plate XXII, is a bigger, and bolder form of the above-mentioned symbol, it is seen on the obverse side of early coins, *vide* Pl. II, 3rd figures of the coins 1 and 2 of Lucknow Museum

Fig 2 is found on the obverse of the Golakhpur Coin, No 105, Pl V

Figs 3 and 4 are the same symbols of smaller size, see Rs of coins 3 and 5 of Pls I and II, on the Rs of coins Nos 2 and 5, Pl VI, on the Dvipāna Pl VII, and on the Rev of coins 2 and 4, Pl VIII

Fig. 5 is also the same symbol, and is found on the Ob side of coins, Nos 70-89, where it is a conspicuous figure amongst the group-symbols of twenty coins of the Golakhpur hoard Mr Walsh has described this as the figure of a bull's head, but the figure is oval, quite unlike the elongated tapering (hanging) head of a bull, the two prominent ears are not shown, although it is surrounded by dots, which is known as Bindumandala in Tāntrika terminology

It would not be out of place here, to say a few words about the BINDUMANDALA which means 'a garland of dots' It was not used only as a decoration to the symbols, but also, according to later Tantra theory, as a sign of reverence, and counted as a sacred sign, and putting it round any symbol was considered blissful which brought blessing, as is evident from the *Kālivilāsa* Tantra, Ch XXV, page 62, Śloka 27, 28, and 29, where the sacredness of Bindumandala is clearly described —

यश्चात्मा साधको याति अक्षरं बिन्दुमण्डलम् । २७ ।

मण्डलं परमं मोक्षं पूर्वाभ्युदयकर्मिणाम् ।

॥ परं च ब्रह्मकः पुन तदन्तं मन्त्रमोरितम् । २८ ।

शब्दरूपमयं विन्दु-मण्डलं नाहकाक्षरम् ।

इति ते कथितं पुन सर्वबीजस्य विंशतिः ।

'by knowing the undiminishing Bindumandala the performer attains salvation, the eternal peace The wreath of dots (Bindumandala) the giver of eternal peace, O you the son of Brāhmaṇa, I have told you the significance of its sense' The Bindumandala is the Śabda-māyā-Mātrā which is indestructible

It is important to note, that as many as 30 other symbols found on the early coins are seen surrounded by the Bindumandala, which can be seen on Pl XXII, Figs 5, 6, 7, 8, 14, 17, 23, 32, 45, 48, and 66, Figs 111, 113, 114, 116, 118, 119, 135, and 138 on Pl XXIII, Figs 170, 172, 187, 191, 194, 203, 218, 224, 225, 226, and 236 on Pl XXIV It is also noticeable that symbols surrounded by dots are seen only on the early punch-marked coins, and not on the coins of the later period The author has adopted this name in the absence of any other nomenclature

Fig 6 is the same symbol with Bindumandala but smaller in size It is seen on *Re* of coin, No 2, Pl I, Fig 4

Fig 7 is also the same with an extra dot within the crescent, found on coins, Nos 5 and 6, Pl II, reverse side, Figs 1 and 3 respectively

Fig 8 is another modification of the same symbol two of them are seen together, with Bindumandala, see coin, No 2, Pl I, 8th Figure

Fig 9 is the same with 3 dots round it, see coins 2 and 3, *Re*, Pl VI

Fig 10 has 2 dots only, see coins 4 and 5, *Re*, Pl VI

Fig 11 is the same, enclosed in a Mandapa or a shield, it is seen on the *Ob* of coins 1, 2, 3, 4, and 5, Pl VI

Fig 12 is an ancient symbol which is also known in the West as the wizard's symbol, a pentagram described by Theohald In Sanskrit and in modern times it is known as the 'PAŪCHAKONA' In the Kāltvilāsa Tantra, Ch 33, Śloka 13, this Pañchakona Mudrā is described as an annihilator of sins —

पञ्चकोणात्मकं बीजं प्रथमं पापनाशनम् ।

'The PAŪCHAKONĀTMAKA Bija is the killer of all sins'

This symbol is seen on the *Ob* of coin 1, Pl VI

It appears that this symbol was used as an auspicious symbol to annihilate sins, and was also known to the people of the medieval period and was adopted also for their Tantric purpose



Fig 13 is the well-known Hexagram, formed by two equilateral triangles so placed one over the other, that their apexes are opposite to each other. Its Sanskrit name is SHATKONA,<sup>1</sup> and was also considered as a sacred Mudrā (symbol) as is evident from the note quoted below. This symbol is also found amongst the ancient Cretan figures. It is also a conspicuous symbol on the coins of Nepal and Tibet up to this day. It is used to-day in many Hindu homes. This symbol is conspicuously seen on the obverse of the early coins of the Lucknow Museum, see coins 3 and 4, Pl I, also on Pl III, coins 11 and 12. Other figures such as Octagram and Decagram are also mentioned in the text as sacred symbols, but the author has not come across them on any silver punch-marked coins as yet.

The Octagram (ASHTAKONA) formed by two squares, one placed over the other diagonally, has survived up to the present day, and is well-known to the present-day Hindu.

Fig 14 is the same SHATKONA, but is surrounded with Bindumandala, see coins 4 to 59, Pl IV, 4th Fig.

Fig 15 is similar to the previous figure, but it has a dot (Nābhī) in the centre instead of a small circle as its nucleus, see coin 105, Pl V, 5th Column.

Fig 16<sup>2</sup> is a small circle with a dot in its centre (Theobald, Fig 126) resembles a figure or MUDRĀ, described in the Kālvilāsa Tantra, Śloka 34 (Ch XXVI) —

ज्येष्ठा बिन्दुर्गतानित्या सुखिरा चाक्षयप्रभा ।

सुखिरान्तर्गतो बिन्दुर्विन्दुमध्ये च मोहिनी ।

अस्त्रविद्यात्मिकानित्या परमाबीजमोरितम् ।

'The stable Jyeshthā in the form of a dot, and permanent with beautiful rays, resides fixed within the BINDU (zero) and is charming. This is called the PARAMĀ BIJĀ MUDRĀ and is the soul and the deity of Astra Vidyā,' the science of arms and warfare. This symbol is very conspicuous and is seen in 7 or 8 variations. It is also found in combination with other symbols, on the coins it is used probably as a symbol to attain victory. In its simplest form it is

<sup>1</sup> Shatkona is also mentioned in the Kālvilāsa Tantra, Chap 33, Śloka 18 वद्वीच वद्वि वीचव दद्वीचवद्व वद्व ।

<sup>2</sup> Similar symbol ○ is seen on the palm of the right hand of the early images of Vishnu.

seen on coin No 4, Pl VI, as a reverse symbol, also on coin 53, Pl IV, and on *Re* of coins 6 and 12, Pls II and III, respectively

Fig 17 is the same symbol surrounded by *Rindumandala*, see *Re* of coin, No 8, Pl II

Fig 18 is another variation of the same, here the figure is surrounded by rays (*PRABHĀ*) indicated by 8, radial lines (Theobald, Figs 145 and 146), see coin, No 12, *Re* Pl III, 7th Fig

Fig 19 is the same figure with 12 rays, Pls IV and V, *Ob* of coins 4 to 103, also on *Re* of coin 4, Pl IV

Fig 20 is a smaller form of the same

Fig 21, this symbol consisting of a conspicuous dot within a small circle with 16 radiating rays is one of the most conspicuous symbols seen on the early coins as well as on 99 per cent of later coins

Almost all the previous scholars have described it as the figure of the sun, but the author has reasons to disagree with the view held so far. The question arises about the circular dot inside the circle around which the radial lines are drawn to indicate the rays, there should be some sense in it. What is the meaning of this double representation? Which of the two, the outer circle, or the central round and considerably big dot represents the orb of the sun? We have never seen the figure of the sun so drawn anywhere. The simplest way of drawing the figure of the sun, is to draw a small circle and add radial lines for rays, or it can be done by drawing a small circular dot big enough to show the disc, and putting straight lines around it for indicating rays, but never in the way as is seen on the coins. It cannot be said to be the mistake of the artist who executed the engraving of the punch, as this type of the figure is seen on a very large number of coins, some big and some small, but all of the same design. For the said reasons the author is reluctant to take the symbol as the figure of the sun. It rather resembles the symbol described in the *Kālivāsa Tantra*, Ch XXVIII, Slokas 19 and 20 —

विन्दुमध्यगतं सूत्रं कोटिचन्द्रप्रदीपकम् ।

परं ब्रह्म सूत्ररूपं शिवं परमकारकम् ॥ १९ ॥

शिवस्य कारणं विन्दु ब्रह्माक्षरनिरूपकम् ।

परस्य ब्रह्मब्रह्मं यथाशब्दात्कारकम् ॥ २० ॥

It is clear from the above Ślokas, that Bindu, zero or cipher, represents Śiva and Śūnya the dot represents the Para-Brahma the supreme being. One is put inside the other, thus forming a figure resembling the symbol seen on the coma, and the adjective 'KOTICHANDRA-PRADIPAKAṢ' is depicted by putting rays round it, making a complete figure like that of the sun. Figs 206, 207, and 208, Pl XXIV, look like the actual figures of the sun, in Fig 206 there is a single small circle, without any dot in it, and the Figs 207 and 208 have big dots with rays, with no extra circle round them, they can be safely counted as the symbol representing the SUN.

- Fig 22 is just like the above-mentioned symbol, but it has 6 thicker lines for its rays, see Pl V, *Re* of coin 89; and Pl IV, *Re* of 43.
- Fig 23 seems to be another variation of the same, having only 4 rays, and is surrounded by a Bindumandala, see Pl III, *Re* of coin 12, 14th Fig.
- Fig 24 is another variation of the same, it has 16 curved rays all bent to right side, see Pl VII, coin 1 *Re* Fig 12.
- Fig 25 has only 8 curved rays, see Pl V, *Re* of coin 70, and Pl III, *Re* of 10, 6th Fig.
- Fig 26 is a simple representation of the crescent, Theobald, Fig 127, has described it as the symbol of Istar the celestial mother. But in the Kalivilāsa Tantra, Ch XXVI, Śloka 36, there is a description of a Bija Mudrā which if drawn resembles a crescent symbol, and is named Mohini Bija Mudrā —

तलसु मोहिनी बीजमूर्द्धचन्द्रं तल परम् ।

It may be noted here that the term ARDHACHANDRA signifies a crescent, and not a semicircle. The symbol is seen on *Re* of coin 100, Pl V.

- Fig 27 is the same symbol with rays (PRABHĀ) around it, see Pl I, *Re* of coin, No 2, Fig 10.

THE FOLLOWING TWELVE SYMBOLS ARE COMBINATIONS OF THREE TO NINE CRESCENTS ARTISTICALLY ARRANGED, but it cannot be definitely said whether they are symbols of different names, or merely the ornamental forms of the symbol of the crescent moon, like the Mohini Bija Mudrā. They are briefly described below —

- Fig 28 is the artistic arrangement of 3 crescents placed equiangularly with their convex sides facing each other, see Pl II, *Re* of coin 5, Fig 4.

- Fig 29 is the same but smaller in size, but it has a smaller

circle in the middle with 3 dots between their cusps, see coin 28, Pl IV (extra figure)

Fig 30 is another combination of 3 crescents placed in three compartments formed by 3 right lines joined together at an angle of 120 degrees to each other, see Pl I, *Re* of coin 2 and Pl III, coin 9, Fig 1

Fig 31 is the combination of 4 crescents, placed round a small central circle, and 4 dots between their cusps, see Pl VIII, *Re* of coin, No 4, Fig 2

Fig 32 is a modification of the previous symbol, there is a dot in the centre instead of a small circle, surrounded by a Binduvarṇḍala, see Pl I, *Re* of coin 2, Fig 7

Fig 33 is another artistic combination of 4 crescents so placed round a central dot as to produce a floral design, see Pl VI, *Re* of coin 4

Fig 34 appears to be a combination of 4 crescents placed round a small circle and joined to it with 4 lines, the convex sides being towards the circle, see Pl III, *Ob* of coins 11 and 12

Fig 35 is a modified form of the previous symbol, the 4 crescents have their concave sides turned towards the central circle, see Pls I and II *Ob* of coins 1 to 10

Fig 36 is a combination of 5 crescents placed round a dot, with their cusps facing outwards, see Pl III, *Re* of coin 10, Fig 5

Fig 37 is another peculiar combination of 6 crescents, of which 3 are bigger, placed round a central dot, and the smaller 3 crescents are placed one in the arm of each bigger one, see Pl I, coin 1, *Ob* 4th Fig

Fig 38 is a complex combination of as many as 9 crescents, three of them are bigger and placed symmetrically like the Fig 28, with their cusps facing outwards, the remaining 6 crescents have their cusps all facing inwards, placed one each over the 6 cusps of the 3 bigger ones, forming a beautiful and ornamental design nowhere seen now a days, see Pl VIII, *Ob* of coin 1

Fig 39, this symbol consists of a crescent with a dot placed in the arm of it, is clearly the well known 'CHANDRA-BINDU' in the Sanskrit script. It is a representation of the beautiful celestial phenomenon, the conjunction of the planet VENUS with the MOON when it is seen as a crescent a few days before the new moon in the early morning. It is clearly seen after the rainy season. Another symbol, Mudrā, described in the Kālivilāsa Tantra Ch XXIV, Śloka 28, resembles the figure —

चन्द्रार्द्धबिन्दुसंयुक्ता कामबीजमितोरितम् । २८ ।

The term CHANDRARDHA BINDU in the above Śloka indicates a crescent and a dot placed together and is termed the 'Māyā-bja' symbol, see Pl VI, *Re* of coin 4. This symbol is not illustrated by Theobald.

- Fig 40 is the combination of 2 crescents and 2 dots, placed back to back, and 2 other dots between their cusps (Theobald, Fig 218, but without dots), see Pl VI, *Re* of coin 2.
- Fig 41 is the combination of 3 CHANDRA-BINDUS, see Pl VI, *Re* of coin 5.
- Fig 42 is a variation of the symbol, the crescents are placed round a dot with 2 dots in the arms of each crescent, see Pl V, coin No 98.
- Fig 43 is a combination of 4 crescents with dots, round a central dot, see Pl III, *Re* of coin 9, *Re* of coin 4, Pl VI, and on the Dvīpana, Pl VII 7th Fig.
- Fig 44 is a similar combination of 5 Chandra-Bindus, placed round a small circle see Pl I, *Ob* of coins 2, 3, and 4, and Pl II, *Ob* of coin 5, 3rd Fig.
- Fig 45 is a variation of the above, it is surrounded by a Bindumandala. There is a dot instead of a circle in the middle, see Pl III, *Re* of No 11, 5th Fig.
- Fig 46 is a symbol composed of a crescent with 3 dots, within its arm 2 above and the 3rd below, see Pl III, *Re* of coins 10 and 11, and Pl IV, *Ob* of coin 58.
- Fig 47 is a smaller size of the same.
- Fig 48 is the same symbol as above, but has a Bindumandala round it, see Pl III, *Re* of coin 12, and Pl V, *Ob* of coin 19.
- Fig 49 is a variation of the same symbol, it has a line between the 2 upper dots, see Pl I, *Re* of coin 4.
- Fig 50 is another variation of the above-described symbol. It has 3 extra dots above the figure, see Pl V, *Ob* of coin 90, 4th Fig.
- Fig 51 is a square with 4 compartments a CHATURSHKONA is described in the Kālivilāsa Tantra, Ch XXVI, Ślokas 29 and 31.

ऊर्द्धरेखादये पुत्र चतुष्कोणे मनः स्थितिः ॥ २९ ॥

चतुष्कोणात्मके चैव आत्मनः स्थितिर्निर्णयः ।

अधोभागे चतुष्कोणे परमात्मा वसेद्भुवम् ॥ ३० ॥

दक्षभागे चतुष्कोणे निवासश्चान्तःशतम् ।

अधोभागे चतुष्कोणे ज्ञानात्मापि वसेद्भुवम् ॥ ३१ ॥

It says 'O, my son, fix your mind on the two vertical lines of the square which are shining like lightning, they are the giver of salvation. It has been ascertained that the soul exists in the square, as the Supreme being Himself resides in the lower part of the square the *Antar Ātman* the inner soul, resides in the right part of the square the *Jñānātman*, the conscience, resides in the lower part'

The author of the text here describes the form of a square for meditation and mentions the right, the left, as well as the upper and the lower parts of the square, thus dividing the square into four parts. And if the drawing of the square be made as mentioned part by part, a square of 4 compartments would be formed exactly similar to the symbol referred to, see Pl IV *Re* of coin 4 Pl V, *Ob* of coin 102, and Pl VII coin 1. Theobald has described this figure as a combination of a cross in a square (Fig 126). This symbol is also found on the Mohenjodaro seals see Pl XXVIII 1st figure of the 1st column.

Fig 52 is a smaller form of Fig 51

Fig 53 may be taken as a variation of the above symbol, there are 4 separate smaller squares so placed together as to form a bigger square of 4 compartments, see Pl IV *Re* of coin 26

Fig 54 is a smaller square with an ellipse put inside it, the square represents the abode of a deity, and probably the whole figure may designate Śiva see Pl II, *Ob* of coin 5, 4th Fig

Fig 55 is an equilateral triangle the *TRIĀṆA KUNDA* as described in the *Kāṇḍikā Tantra* Ch XVII Slokas 33-34, and 35 the 3 sides of which represent *Brahmā*, *Vishnu* and *Rudra*, resembles the figure —

त्रिकोण कुण्डलीमात्रा दिव्या श्री प्रकृति परा ॥ ३३ ॥

वामरेखा भवेद् ब्रह्मा तरुणाक्षिममन्विता ॥ ३४ ॥

दक्षरेखा विष्णुरूपा शश्वज्जगतप्रभा ॥

अधोरेखा रुद्ररूपा दलितान्तरमन्विता ॥ ३५ ॥

'The 3 sides of the triangle represent Eternity, Victory, and the Supernature. The left side stands for *BRAHMĀ* with beautiful big eyes the right side is in the form of *VISHNU* shining like a 100 autumn moons, the base line represents *RUDRA*, who is dark and reflecting like colluvium'

In the Tripura-tāpani Upanishad, a triangle is called TRIPURA, the city of three Gods, see Pl IV, Ob of coin 59, Pl V, Ob of coin 83, and Pl V, Re of coin 80

Fig 56 is a variation of the same figure, it is surrounded by rays *ṛwi*, see Pl III, Re of coin 11, the 4th figure

Fig 57 is an equilateral triangle with a dot placed in it, a similar symbol is described as Paramakundali in the Kālvilāsa, Ch XXII, Śloka 37 चिक्कोवाभ्यन्तरो

मून्धो बिन्दुः परमकुण्डली

‘A dot placed within the empty space of a triangle forms the Paramakundali’ It is ascertained that the Bindu, dot represents the BRAMHĀ Theobald has described this symbol (Fig 187), he counted the dot as the solar or male energy of nature, and the triangle as a female symbol This figure is also found on old stones of Stonehaven, *vide S S S*, Vol I, Pl XLI

Fig 58 is a variation of the above symbol It is surrounded with 9 rays, see Pl III, Re of coin 10, Fig 11

Fig 59 is a simple dot, and is said to represent the Supreme-being the BRAMHĀ in the simplest form It is also mentioned in the Kālvilāsa Tantra, Ch XXIV, Śloka 18 — ‘Īśvarah susamāsino Bindu-bramha prapūjyate’

In the Siva-Sūtra (Indian thought series) by P T Iyenger, published at Allahabad, on page 365, it is said that the Bindu indicates the knowledge of Oneness of the universe down to the physical world

Theobald, Fig 126, has described this symbol as representing the Godhead of the old religion of Assyria and India He was correct in recognizing this symbol as representing the BRAMHĀ of the ancient Hindus, see Pls VI and VIII, Re of coins 2 and 4 respectively, and Pl IV, Re of coin No 53

Fig 60 consists of two dots, the Visarga, indicates the simultaneous inner and outer manifestation of the universe, *vide Siva-Sūtra*, page 365, see Pl III, Re of coin 9, and Pl IV, Re of coin 39

Fig 61 consists of 3 dots, so placed pyramidally that each one is adjacent to the other A similar symbol is also described in the Kālvilāsa Tantra, Ch XXVI, Ślokas 22, 23, and 24, and is termed Rāmābja Mudrā for meditation of 3 deities, RĀMĀ, JYĒSHṬĀ, and RAUDEI, consorts of Viṣṇu and Rudra, and the goddess Jyeshthā, this symbol is called ‘BHRĪMARĪ’ when surrounded by a Bindumandala —

अधुना षड्गु हे एव रमावीजं सुदुर्लभम् । २२ ।

रमा ज्येष्ठा तथा रौद्री विन्दुचक्र-विनिर्मिता ।

रमा सुसङ्गता ज्येष्ठा रौद्रीज्येष्ठा सुसङ्गता । २३ ।

आमरी कथ्यते तेन विन्दुमण्डलसङ्गता ।

रमासु संस्थिता नक्ष्त्रा विष्णु ज्येष्ठा सुसंस्थिता । २४ ।

In the 'Mâyâtatva' by Arthur Avalon, 1918 edition, on page 16, it is said that the 3 Bindus represent the Śiva aspect and the Śakta aspect of the one consciousness Theobald (Figs 153, 267, and 288) described this as a symbol of natural worship, and thought it for the male triad of Hindu religion. This symbol is also found on the terra-cotta whorls found at Troy, vide *J A S B*, 1891, page 207. For the figure, see Pl X, *Re* of coin 17.

Fig 62 is a variation of the above symbol, it is represented by three small circles instead of 3 dots (as a Bindu can be depicted by a dot or small circular zero), see Pl IV, *Re* of coin 39.

Fig 63 is another variation of the same, with 3 small dots placed between each other, see Pl VIII, *Re* of coin 4, 4th Fig.

Fig 64 is the same but has a dot between the 3, see Pl VIII, *Re* of No 4, 9th Fig.

Fig 65 is a different variation of the same it has an extra small circle between the 3, and 3 dots between them, see Pl VIII, *Re* of coins 2 and 4.

Fig 66 is just as figure 62, but it is surrounded by a Bindumandala, it is described in Śloka 24 quoted above as *BRHĀMARI*, see Pl III, *Re* of coin 7, the 4th figure.

In the 'Mâyâtatva' by Arthur Avalon, Part III, reprinted from *Vedānta Kesari* on page 16, the author says — 'The Puruṣa Prakṛti Tatva is a bifurcation in consciousness on the differentiation of the Para Bindu into three Bindus'.

Fig 67, there are 3 dots in a triangle. It appears to be the above symbol of 3 dots placed inside a triangle, the *Trikona-kundali* described before, see Pl V, *Ob* of 90, the 5th figure.

Fig 68 is the same symbol enclosed in a tetragon, see Pl IV, *Ob* of 39, 5th Fig.

Fig. 69 is a group of four dots arranged in a square form, see Pl XIX, *Re* of coin 109. Theobald (Fig 171) has described it as 4 balls.



Fig 70, in this symbol the 4 dots are placed in a square of four compartments, see Pl II, *Re* of coin 6, and Pl V, *Ob* of 101

Theobald (Figs 111 and 163) has described this figure to be a very ancient symbol found also on terra-cotta whorls at Troy. He thought it to represent the Assyrian four-fold conception of Deity and the Hindu three-fold doctrine of divinity. This symbol is also found on the seals excavated at Mohenjodaro, see Pl XXVIII, second figures of the first and second columns (CCCI, seal 444)

Fig 71 is a group of 5 dots, one in the middle and 4 around it arranged in a square form. The figure of Pañcha-Sūnya, called the Grāmanī Bija Mudrā of the Kālivilāsa Tantra, Ch XXVI, Slokas 32 and 33 resembles it —

एकादशेन्द्रियाणाञ्च पञ्च भूत्येषु स्थितिः ।

पञ्चभूत्ये च भूतानां स्थितिश्चैव न संशयः ॥ ३२ ॥

इति ते ग्रामणी बीजं राजसत्त्वतमात्मकम् ।

कथितं कृष्ण हे पुत्र स्मरणात्मोद्धदं भवेत् ॥ ३३ ॥

‘The eleven Indriyas are residing in the 5 dots, the 5 elements, and the 3 Gunas, Rajas, Sata, and Tamas, are represented by the 5 dots, which is called the Grāmanī Bija Mudrā, O dear son of Krishna, by meditating on which Moksha is attained,’ see Pl V, *Re* of coin 100

Fig 72 is the same symbol enclosed in a square, see Pl IV, *Ob* of coin 43, and Pl V, *Ob* of coin 101, 5th Fig

Fig 73 is the same figure but smaller in size, see Pl IV, *Re* of coin 19

Figs 74 and 75, seem to be variations of the same symbol, the dots are separated by 4 lines, see Pl I, *Re* of coins 3 and 4, and Pl III, *Re* of coin No 10, 2nd Fig

Fig 76 is another variation of the above figure, the 4 dots are separated by double lines, the 5th dot being in the middle, see Pl V *Ob* of coin 88, 5th Fig

Fig 77 is a group of dots round a central one, it seems to be a Chakra of 5 points, see Pl VIII, *Re* of coin 4, 3rd Fig

Fig 78 is a variation of the figure, it has 5 small circles instead of dots, see Pl III, *Re* of coin 9

Figs 79 and 80 of Pl XXII, and Figs 81, 82, 83, 84, 85, 86, 87, 88, and 89 of Pl XXIII, though

somewhat different in appearance seem to be variations of one and the same figure, a Chakra of 6 points. There is a description of CHAKRAS in the NARASIMHA TĪPANI UPANIṢHAD (edited by Jivānanda Vidyasagar Bhattacharya, B.A., Calcutta, Narayan Press) on page 83 under the heading ŚADARACHAKRA DARŚANAM —

सर्वकामिकं मोक्षद्वारं ययोगिन उपदिशन्ति ।

सहोवाच प्रजापतिः षडरं वा एतत्

सुदर्शनं मन्त्राचक्रं तस्मात् षडरं भवति षट्पत्रं भवति षड्वा षट्पत्रं भवति, मध्ये नाभिर्भवति, नाभ्यां वा एते अक्षरं प्रतिकृता भवन्ति

Chakras of 6 spokes or 'Patrias' leaves, with a nucleus are clearly described. If figures be drawn, according to the description, of 6 spokes or straight lines round a point Nābhi or of 6 leaves, spoon shaped, round or curved lines like leaves, they will resemble the symbols noted above.

It is evident that these 6 pointed Chakras and the like were counted auspicious in the early days of Hindu India like the well known Svastika symbol which has survived up to this day after over 5000 years. That the ŚADARACHAKRA was the predecessor of the Sudarsana Chakra in the medieval period is evident from the above quotation.

Similar Chakras of 5 spokes 8 spokes AHARACHAKRA, 12 spokes DVAḌAŚĪRACHAKRA 16 spokes ŚRODAŚARACHAKRA are also described in the above mentioned text on pages 85 and 86 which all resemble the symbols found on the punch marked coins, described further on.

- Fig 79 is a combination of 6 dots round a central one, see Pl II, *Re* of No 5, and Pl III, *Re* of No 9.
- Fig 80 is another form of the same, it has 6 small circles round a nucleus a dot, see Pl III, *Re* of No 12, 6th Fig Theobald (Fig 155) described it as a planetary symbol of 7 dots.
- Fig 81 is a figure composed of 6 concentric radial right lines with dots at their ends, see Pl IV, *Re* of No 19.
- Fig 82 is another similar figure like a 6 pointed star, see Pl V, *Ob* of No 86. Prof RAPSON found such a symbol punched on Silver Sigloi of the ACHAEMENID

dynasty of Persia, 6th century B C (*J A S.B.*, 1895, page 865)

- Fig 83 is another form of the same with a small circle as its nucleus, see Pl IV, *Re* of No 19
- Fig 84 is a similar arrangement of 6 curved lines or grass-like curved leaves to form the figure of a ŚADARACHAKRA, see *Re* of coins 7 and 8, Pl II, and *Re* of Nos 9 and 10, Pl III, the 6th and 9th Figs respectively
- Fig 85 is a flower-like bold design of 6 points, resembling a Śadarachakra of 6 leaves or petals, see Pl IV, *Ob* of coin 28, 5th Fig
- Fig 86 is the same figure as above, but of a smaller size, see *Re* of No 10, Pl III, 12th Fig
- Fig 87 is the same with a dot as its Nābhi or nucleus, see Pl IV, No 53 *Re*
- Fig 88 represents a double wheel of 6 spokes having 2 rims one within the other, this figure also comes under the Śadarachakra, see Pl V, *Re* of Nos 86 and 100, and *Ob* of Nos 101 and 102, 3rd Fig
- Fig 89 is a special type of Chakra, formed of 3 different elements, the central part is a small circle with a dot resembling Fig 34 described previously, round which are placed 3 Bindus or zeros, probably the Balyākāra, annular figure representing the mother goddess described before, and 3 arrow heads alternately. The arrow is one of the Praharanas, a weapon held in one of the hands of the mother goddess

The arrow with a small handle on such symbols is described by previous scholars as an umbrella, but the umbrella of early days had a different shape as can be seen from the sculptures of Asokan period. That it is really an arrow can be seen from the Fig 106, Pl XXIII, and Fig 113, Pl XXVII, where the symbol of a bow and an arrow is clearly seen, the arrow head is exactly similar to the above figure, a *broad barbed arrow*. On some coins it looks like a rounded leaf owing to the flattening of the coin symbols, but on 99 per cent of the coins it is somewhat like the shape of an umbrella of *modern times*. This symbol is a prominent figure on all the Golakhpur hoard coins which are of an early period. This symbol has not been seen on the other types of early period coins. It is seen first on the Golakhpur coins. This symbol becomes a conspicuous symbol on other broad thin coins as well as the smaller thicker coins of finer execution of the later periods, tentatively, here called *the middle* and

the *later periods* on reasonable grounds. This type of Chakra and other variations about 32 of which have been noted and illustrated by the author up to this time (see Pls XXVI and XXXII) are found on 99 per cent of the Silver punch marked coins, as will be seen from Pls IX to XX, the second figure of the group of symbols in the third columns throughout. Another noticeable feature of this symbol is that it is always seen with the so-called the Sun symbol, and never alone.

- Fig 92 is similar to the above, with a central dot instead of a circle, see Pl II, *Re* of coin 5, Pl III, *Re* of 10, and on the Dvīpana, Pl VII, 8th Fig.
- Fig 93<sup>1</sup> is a wheel of 8 spokes with its rim and the hub Theobald (Fig 140) described it as a solar symbol. But it can be taken as an Ashtāra chakra like the Sudarśana-chakra, the discus of Vishnu. See Pl VI, *Re* of 4,<sup>2</sup> 3rd Fig.
- Fig. 94 resembles the Ashtāra chakra with its Nābhi but without a rim, see Pl V, *Re* of 90, and Pl VII, on the *Ob* of Dvīpana, 3rd Fig.
- Fig 95 is the same as Fig 94, the 8 radial lines are all concentric. Theobald (Fig 144) described it as an eight-pointed star, but stars are never shown with such big radial rays as the figure. It also resembles the Ashtāra-chakra, see Pl IV, *Re* of 39 and *Ob* of 56, 4th Fig., and Pl I, *Re* of coin 1, 2nd Fig.
- Fig 96 is a smaller figure like the previous one, see Pl IV, as an extra figure of coin 28.
- Fig 97 is a figure formed of 8 curved concentric lines like blades of grass all turned in the same direction. It may also be taken as a variation of an Ashtāra-chakra of 8 leaves, see Pl IV, *Re* of coin 53.
- Fig 98 seems to be another variation of the Ashtāra chakra of the lotus flower pattern, described as Ashtapatra-chakram. See Pl III, *Re* of coin 10, 11th Fig.
- Fig 99 has 9 radial lines, but it is doubtful whether the number is 8 or 9, see Pl VII and Pl V, *Re* of coin 90.
- Fig. 100 has 12 right lines radiating from a central point or Nābhi, not touching it, in the Nārasimha Tīpanti Upanishad there is a description of Dvādaśāra Chakra, a figure of 12 radial lines, if drawn in black and white, resembles this symbol - N T U, page 80. अथ द्वादशारं द्वादशपत्रं चक्रं भवति. अथ बौद्धारं बौद्धपत्रं चक्रं भवति, see Pl I, *Re* of coin 3, Pl IV, *Ob* of 35 as an extra figure.

<sup>1</sup> A similar symbol is found on Mohenjodaro Seals, see Pl XXVIII, second figure of column 3.

Fig 101 is the same as the previous figure but the lines are all emanating from a central point, see Pl I, *Re* of coin 3, and Pl I, *Re* o. 3, 5th Fig

Fig 102 is the same figure but smaller in size

Fig 103 has 16 radial lines emanating from a central point, it seems to be the SHODASĀRA CHAKRA described before, see Pl V, *Re* of coin 89

Fig 104 is a wheel of four spokes without a hub, another variation of a Chakra See Pl V, *Re* of coin No 100

Fig 105 is the well-known symbol, the SVASTIKĀ, an ancient and auspicious symbol of the Hindus, which has survived from very early days, not only in this country but has spread far and wide in the West

At the present day no ceremony of the Hindus is performed without depicting this symbol at the outset It is used to symbolize the deity Ganapati now-a-days This symbol is one of the conspicuous figures on the seals or matrices, excavated from the ruins of Mohenjodaro, as illustrated on Pl XXIX of this article (it is a copy of Seal Nos 514 and 502, Pl CXIV, Vol I, by Sir J Marshall) The survival of this symbol up to the present day after over 5,500 years is really marvellous It may be noted here that in early days of Mohenjodaro period this symbol was drawn in 2 ways, the right turning and left turning, but on the coins only the right turned ones are seen, as we use in modern times

Fig 106 is the figure of a bow with a broad barbed arrow In Sanskrit it is known as a Chapa-bāna, one of the Praharnas, weapon held in one of the hands of the goddess Kalikā and others See Pl V, *Ob* of coins 98 and 99

Fig 107 is the figure of a barbed arrow with a small shaft, a sort of broad-headed javelin, another PRAHARNA Its Sanskrit name is Sakti See Pl XXIII, 107, and Pl VI, *Re* of coin No 2, the figure of a pair of javelin is found on the obverse of 25 early coins in the Cabinet of the author, see supplement, Pl XXXI

Fig 108 is a peculiar figure resembling an arrow of 5 forks Is it the PAÑCHABĀNA or Kandarpa-Bāna of Kāmadeva the Indian Cupid, who has five names KĀMA, MANAMATHA, KANDARPA, MINAKETU and MAKAR-ADHVAJA ?

For the symbol see Pl IV, *Ob* of coin 44 Wonderfully enough this symbol is also seen on several Mohenjodaro seals, see Pl XXVIII, 4th and 5th figures

Fig. 109 is another figure with 5 forks, like a double Trisūla

or Pañcha-Sūla, it also has the description of a Pañcha Bāna, see Pl IV, coin 39

- Figs 110 to 116, Pl XXIII, and 221, 222, Pl XXIV All appear to be different variations of the symbol of eye Theobald (Figs 52, 198, and 199) has described these as emblem of ISTHAR, essentially the VESICA PISCIS of mediæval and Romano decoration

Lingam and Yoni or Phallic worship was the cult of several countries, Romans, Syrians, Egyptians, and Indians in early days But some of the figures have a greater resemblance to eye This symbol is also found in many forms on the seals of Mohenjodaro The early image of Śiva along with many stone lingams have lead the scholars to conclude that the people of the Indus Valley civilization were followers of Śiva and Śākta cult as early as 5,000 years before See Pl XXVIII, for the figure on the seals of Mohenjodaro and Harappa Figs 8, 9, 10, 11, and 12, second column

- Fig 110—see Pl I *Re* of 3

- Fig 111 has a cleft in it, see coin No 2, *Re* of Pl 1

- Fig 112—see Pl II, coin 5, and Pl IV, coin 59, as an extra symbol

- Fig 113 is just like the previous figure but surrounded by a Bindumandala See Pl II, *Re* of coin No 7

- Fig 114, the same symbol with 2 dots, within, see Pl I, *Re* of coin No 4

- Fig 115, the same symbol shown without any opening, see Pl III, *Re* of coin No 11

- Fig 116 is similar to figure 115, but surrounded by a Bindumandala, see *Re* of 2, Pl 1

- Fig 117 is a variation of the same symbol, two are shown side by side enclosed in a Mandapa, see Pl IV, *Re* of coin No 89 5th Fig

- Fig 118 seems to be the same symbol surrounded by a Bindumandala, but there is a small line below it, see Pl III, coin 12 second figure

- Fig 119 looks like the same symbol, but it has a line below it, giving it the resemblance of a spear, see Pl II, *Re* of coin 7, 3rd Fig

- Fig 120 has been taken to be the Lingama, the symbol of creation, but it is doubtful, see Pl V, *Ob* of 102

- Fig 121 is a conspicuous figure on the Golakhpur coins, described by Mr Walsh, see Pl IV, coins 4 to 64, the 3rd symbol of the group

It is difficult to say as to what it represents, but it resembles a Ghata, a neckless earthen pot like those prehistoric earthen pots seen in the museums,

with 6 balls or Pindas May it not be a Ghaṭa-sthāpana ?

Fig 122 is the figure of an Indian bull, standing facing to right, its tail is shown with tufts of hair in a peculiar way There are two dots below its head reminding us of the Mohenjodaro figures of bulls with some appendage in front The figure of a Nandi is one of the conspicuous symbols found on a large variety of silver punch marked coins of early and later periods It is always seen with its hump, standing, facing left or right as a single figure or with some other symbol From a Hindu point of view it represents the Vāhana or the vehicle of Śiva It is also a very common figure like the figure of an elephant on the silver and copper coins of the Indo-Greeks of the 2nd and 1st century B C, also on the silver and copper coins of the Hindu kings of the same period and later The gold and copper coins of the great and later Kushans bear the figure of Śiva with Nandi, specially the gold and copper coins of KADPHISES, HUVISHKA, VĀSUDEVA, and the later Kushans are well known for this Śiva and Nandi symbol Later on the tyrant Mihra kula, the Hūna king, who came in the 6th century, adopted the symbol of a bull on his copper coins as well as on his banner, which is evident from the legend 'JAYATU VRISHAB' of his coins Even as late as the 20th century we find the image of a bull on the copper coin of Indore The figure of a bull also represents the symbol of Dharma or Truth

It is a curious fact to note here that not a single figure of the cow is seen on the punch marked coins The author looked for them very particularly but could not find any figure of a cow on over 1,000 punch-marked coins, of half a dozen different types which he had to examine, though the Kāma Dhenu was known from very early days See Pl I, coin No 4, 4th Fig

Figs 123, 124, 125, and 126 of Pl XXIII are all the figures of Nandi with some variations, standing facing either ways, which are seen on different coins, Pls I, II, III, IV, V, and XXXI, as reverse symbols

Fig 127 is described by Mr Walsh to be a tiger, it is seen on several coins of Golakhpur hoard, but it seems to be a lion having a thick neck indicating its mane It probably represents a SIMHA, the Vāhana of the mother goddess Durgā See Pl V, Ob of coins 70 to 80, 4th Fig

- Figs 128, 129, 130, 131, 132, and 133 are elephants standing facing to right or left, with long curved tusks bent upwards, their heads are proportionately big and put much above their bodies, with a sunk dot to indicate their eyes, their trunk, legs, and tail are all depicted by thick lines. From the Hindu point of view it seems to be the Airāvata of the vedic god INDRA, which is his Vāhana and considered sacred. The figure of elephant is also seen on the Mohenjodaro seals (Pl XXIX). For the symbols on coins see Pl VI, *Ob* 4th Figs. and Pl IV, *Ob* Nos 4, 98, 99, and 100.
- Figs 134 and 135 are doubtful, though they look like some animal, it cannot be said with any certainty whether they represent a dog or a rat or some other animal, see Pl VIII, *Re* of coin 3, and Pl I *Re* of coin 4.
- Figs 136 and 137 are different kinds of fishes. The symbol has its place also in Hindu mythology and is considered sacred. This is also seen on Mohenjodaro seals. *vide* Pl XXIX for coins see Pl VIII *Re* of Nos 1, 2, and 4 2nd Figs.
- Fig 138 is the figure of a peacock, the Vāhana of Kārtikeya. See Pl II, *Re* of coin 5. It is a favourite symbol on later coins.
- Fig 139 seems to be a figure of a cock, the favourite pet of goddess Kālākā. See Pl III coin 9. It is an emblem on the copper coins of the Ayodhyā Sungas.
- Figs. 140 to 243 illustrated on Pls XXIII and XXIV are difficult to identify with any certainty, and are left unexplained, though some of them are conspicuously seen on the coins specially figures 161, 165, 167, 200, and 230. Figures 161 and 162 are described by Theobald (Fig 130) to be a very ancient symbol. It also occurs on the ancient stones of Scotland. The author has seen similar symbols on the ancient coins of LYCIA of about 450 B.C.

It is observed from the study of 243 symbols found on the early coins of four different types that only 76 of them are found on the obverse side of the coins, which are all marked with an asterisk on Pls XXII, XXIII, and XXIV, the remaining 167 symbols are found on the reverse sides of the coins. Another peculiar noticeable feature of early coins is their having smaller simple symbols on their reverse sides from one to fourteen. That is not the case with the later coins, which generally bear from one to four or six symbols to the utmost, while on the obverse of the early coins there are four symbols generally, the later coins have always five, except in a few cases where by mistake



a reverse symbol of smaller size is punched on the obverse instead of the reverse side

PART II    So far 184 symbols have been traced out from the coins of the *middle and later periods*, which are seen punched on their obverse side, *vide* Pls XXVI, XXVII, and XXXII. A dozen and a quarter of them are undoubtedly duplicates of different symbols with some variation, and thus about 169 different symbols could be counted out of the total of 184, illustrated on the above three plates. One hundred and seventy-eight symbols have been traced out from the reverse side of the coins of the said 2 periods. These figures are very small in size and most difficult to decipher, being punched lightly on coins without heating them, and hence the symbols are not deeply marked, and get easily worn or flattened by long use. They are illustrated on Pl XXV, out of these only 75 are different and are not illustrated on the other Pls XXII, XXIII, XXVI, XXVII, and XXXII. The remaining 103 symbols are exactly similar to those described in the first chapter, the only difference is their smaller size. In all 244, (169 + 75) symbols are quite different from those found on the early coins, and need explanation, which the author has attempted in this second part from the Hindu point of view of early days. As stated elsewhere the symbols punched on the obverse side of the coins of the middle and later periods are mostly of a complex nature. They are formed by the combination of 2 to 4 *different* simple symbols which are found on the obverse and reverse of early coins. A large number of them have been recognized, but many still remained unexplained, the correct interpretation of which would reveal many new facts of the ancient Hindu culture. Another important fact which has come to light is, that though the number of different types of early period silver coins, published and unpublished, having different sets of groups of symbols does not exceed 55 (so far seen by the author), yet the number of symbols which are seen similar to those figures found on the Mohenjodaro seals is 23 out of the 42 similarities as illustrated on Pl XXVIII of this essay, while the number of Mohenjodaro-like seal-symbols is less on the middle and later period coins. Notwithstanding the number of different group-coins being 154 as illustrated in this thesis, the number of similar symbols on these coins is only 13. Thus it is clear that in the author's collection, proportionately the early period coins have about six times more Mohenjodaro-like symbols, in comparison to the later period coins. This fact goes in favour of the tentative differentiation of coins of early and later periods, and is another fact to distinguish one from the other, which is also apparent from the fabrication of the coins and the crude and simple forms of the symbols, out of which have evolved the more complex and finely executed figures of the later period coins. Sir A. Cunningham has also noted in his *Coins of Ancient*

*India* that the early coins are of a roundish form generally, and are broader and thinner in fabrication, as will be clear from the illustrations of the coins in this thesis.

Fig 1, Pl XXVI has been already described in the first part of this chapter, the Parama Bija Mudrā resembles it. The only noticeable fact is that this symbol is more finely executed and is geometrically circular on the coins of the middle and later periods and is seen on 99 per cent of the coins with one of the Chakras of 6 points as illustrated on Pl XXVI, Figs 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 23, 24, 25, 26, 27, and 28 and Figs 137, 138, 139, on the supplement Pl XXXII Theobald, Fig 139.

Fig 2,<sup>1</sup> this symbol also has been described in the first part. On the later coins it is found of a finer and geometrically correct form, as if the punch was engraved with the help of geometrical instrument of precision, and it is always seen with Fig 1 described above. It is a type of SHADARA CHAKRA. It appears first on the coins of the Golakhpur hoard, in its crude form, not geometrically correct, *vide* the 2nd figure of the 3rd column, Pls IV and V. But it is not seen on any other type of early coins, of which the author has seen of three different types over 1,470, and hence the coins of the Golakhpur hoard may be taken as a link between the *early* types and the coins of the *middle* period which are illustrated on Pls IX to XV, group figures 1 to 69. Theobald, Fig 100.

Fig 2a is the same SHADARA-CHAKRA, but it has rounded arrow heads, it is sometimes seen on the coins of the same group on which the Fig 2 is found. It should not be counted as a different figure. Theobald, Fig 92.

Fig 3 is another type of SHADARA CHAKRA. It has 4 arrow heads, Śaktis, and only 2 *zetas* or Balayūkāra Bindus, see Pl IX, coin 10 and Pl X, coin 11, 2nd Fig.

Fig 4 is another variation of the above described figure, it is formed by composing 3 arrow heads and 3 shields containing a Brahmi *ma*, the so called *taurine* symbol, arranged alternately round a circle with a dot, see Pl X, Ob of coin 14. Theobald, Fig 98.

<sup>1</sup> A similar symbol was found on a glass seal discovered out of the rubbish filled in between the wooden walls or palisades of ancient Pāṭali putra of about 5th century B.C. J B O R S, 1919, 13.

- Fig 5 is another form of the same, it consists of 2 arrows Śaktis, 2 Bindus and 2 M's symmetrically arranged round the same circle with a dot the Parama-bija symbol, see Pl X, *Ob* of coin 17 [The author has adopted Mr Jayaswal's interpretation of this symbol as the letter *M* of Brahmi script]<sup>1</sup>
- Fig 6 is a different variation of the same, having 2 arrow heads, 2 shields and 2 M's the so-called taurine symbol, see Pl X, *Ob* of coin 15
- Fig 7 is a different type of Shadara chakra composed of 6 arrow heads or Śaktis, placed equangularly round the circle with a dot, see Pl X, *Ob* of coin 18, 2nd Fig Theobald, Fig 229
- Fig 8 is another form consisting of 2 arrow heads and 4 figures like the heraldic shields, round the same circle with a dot, see Pl X, *Ob* of coin 19
- Fig 9 is another variety of the Chakra, having 42 arrow heads and 4 M's, see Pl X, *Ob* of coin 20
- Fig 10 is a different type of Chakra, 3 Śaktis or arrows and 3 small zeros with a dot inside, arranged alternately round another small circle with a dot, see Pl X, *Ob* of coin 21, 2nd Fig
- Fig 11 is a Chakra of a different formation. It consists of 3 arrows and 3 small ovals each containing a DAMARU like symbol, arranged alternately round a circle with a dot, see Pl XI, *Ob* of coins 22, 23, 24, and 25, also Pl XV, 70, 2nd Figs
- Fig 12 is another beautiful Shadara chakra, composed of 3 arrows, and 3 small circles each containing a triscalis, see Pl XI, *Ob* of coins 26 and 27, 2nd Figs
- Fig 13 is another variation of the same Chakra formed by 3 arrows and 3 small wheels of 6 spokes put round a central circle with a big dot in it, see Pl XI, *Ob* of coin 28, 2nd Fig
- Fig 14 is a peculiar type of the Chakra composed of 2 arrows, 2 fishes, and 2 M's, see Pls XI and XII, coins 29, 30, and 31, 2nd Figs
- Fig 15 in this figure there are 2 cross like marks in place of M's, see Pl XII, *Ob* of coins 32 to 36, 2nd Figs
- Fig 16 in this Chakra there are 3 arrows and 3 objects like Indian lamp, see Pl XII, *Ob* of coin 38, 2nd Fig
- Fig 17 in this form of the Chakra, there are 3 arrows, one leaf, one lamp like object and another figure not yet identified, it resembles a hammer-head like

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<sup>1</sup> All along in the descriptions the letter M stands for *ma* of the Brahmi script, the so called taurine symbol

curve attached to a rod, see Pls XII and XIII, *Ob.* of coins 39, 40, and 41, 2nd Fig

Fig 18 has a different form, Theobald, Fig 103, it is composed of 2 arrows, 2 leaves and 2 M's, arranged alternately, see Pl XIII, *Ob.* of coin 43, 2nd Fig

Fig 19 has 3 arrows and 3 Ghataś, pitchers, or loops with their mouth towards the central circle with a dot, see Pl XIII, *Ob.* of coin 44, 2nd Fig

Fig 20 is a conspicuous Shadara chakra seen on a large number of coins of the middle or pre Mauryan period. It is formed by 3 arrows and 3 M's enclosed in 3 small oval shaped enclosures, the author thinks that they are 3 M's inside 3 Balayākhā Hindus arranged alternately round the central circle with a dot, see Pls XIII XIV, and XV *Ob.* of coins 45 to 69, 2nd Fig

Fig 21, is a new type composed of 3 Arrows and 3 DAMARUS, arranged round the circle with a dot, see Pl XV, *Ob.* of coin 71 (Theobald Fig 102)

Fig 22 is a different curiously formed Chakra, composed of 3 arrow heads with shafts one fish one M and one mouse or a puppy like animal arranged round the central circle with the dot see Pl XV *Ob.* of coins 72 to 74, 2nd Fig (Theobald Fig 22 incomplete)

Fig 23 is another variety of the Shadara chakra, consisting of 3 arrows, one fish with its head towards the circle, one M and a small rod or pole see Pl XVI, *Ob.* of coins 75 and 76, 2nd Figs

Fig 24 is another notable variety of the Chakra. It has a SVASTIKA, one fish one M and 3 arrows arranged round the central circle see Pl XVI *Ob.* of coins 78, 79, and 80. It may not be out of place here to mention as some scholars thought that silver punch-marked coins do not bear the symbol of a Svastika, but the author has seen half a dozen coins with the symbol of Svastika as a single symbol or in combination with the other symbols as their component part, as in this figure 24


Fig 25 has 3 arrows, one rod one M, and a group of 6 dots round a central one, which has been described by the author as one of the types of the SHADARA CHAKRA, see Pl XVI, *Ob.* of coin 77, 2nd Fig

Fig 26 in this Chakra are arranged 3 arrows, two DAMARUS, one M, see Pl XVI, *Ob.* of coins 81 and 82, 2nd Fig

Fig 27 has 3 arrows and 3 Mandapas<sup>1</sup> with a dot in each, all arranged round the central circle the dot enclosed in the shield has been recognized by the Tantra

<sup>1</sup> The figure resembles the modern heraldic shield

school to represent the supreme being (वरमन्त्र प्रसन्न), see Pl X, Ob of coins 12, 13, and 16 (Theobald, Fig 97)

Fig 28 is another conspicuous SHADARA-CHAKRA seen on the largest number of coins, there are 3 arrows and 3 M's, placed alternately round the small circle with a dot. A noticeable feature of this symbol is that it is seen on a large number of coins with the figure of the so-called MERU, a figure of 3 arches, and also with another figure of 3 arches placed separately (Figs 43 and 44, Pl XXIV). This symbol of 3 arches  with a crescent on its top was seen by Dr Spooner on the base of one of the pillars of the hall of Chandragupta Maurya excavated at Kumrahar, PATNA, it was also noticed on the Sahagaura Copperplate of the Mauryan period (J A S B, 1894 p 84), which lead the author to fix the period of such coins which were punched with the Meru symbol described above to the Mauryan period, and the result of the quantitative chemical analysis of a piece of the coin (Type No 128 of Pl XX), which tallied very nearly with the ingredients of the alloy used for minting silver punch-marked coins described by Kautilya in his Artha-Sāstra further strengthened the conclusion of the author, and the finding of the coin illustrated on Pl XX, Fig 128, from 16 different places, Swat, Hasanabdal, Peshawar, Rawalpindi, Mathurā, Kosam, Benares, Purniah Bhagalpur Teregna (Patna Dist.), Taxila, Deccan, Assam and Ceylon, convinced the author that the said coin Fig 128, Pl XX belonged to the Maurya period<sup>1</sup> [Now Mr Jayaswal has shown this symbol to be the monogram of Chandragupta Maurya himself]

Another noticeable feature of the above described 32 different types of the SHADARA CHAKRA (8-pointed wheel) mentioned with full details, is their formation, as they are found to contain from 2 to 5 *different simple symbols* all found on the *early* coins of silver as described and illustrated in the previous part. This methodical arrangement in the formation of the Shadara-chakras must have some meaning, they do not appear to be mere ornamental figures, or an emblem of the sun or a lotus. So far 32 different types of this wheel Shadara-chakra have been traced

<sup>1</sup> A paper (*Observations on Silver punch marked Coins and their age*) was read by the author before the Num. Society, 1931, separately published

out with certainty by the author, including the Figs 137, 138, 139, 150 and 151, illustrated on Pl XXXII, of this thesis, but there may be many more not yet known or published. It will be seen from the illustrations of these Chakras Figs 2 to 28, Pl XXVI, and also those illustrated on supplement Pl XXXII that all of them have a common central figure in them, the Nābhi or nucleus in the form of a small circle with a conspicuous dot in it, an ancient symbol. The Parama Bija Mudrā of the Tantrikas of the medieval period resembles it. Another figure which is commonly found in the composition of these Chakras is the figure of small shafted arrow, and out of 32 different types of Chakras (including Figs 137, 138 and 139 of Pl XXXII) not a single one is seen without these two symbols as their common factor only the other simple symbols varying. This systematic change cannot be without some purpose and meaning, the study of which would reveal some new facts not yet known to us as stated before the SHADARA-CHAKRA formed of 8 radial lines or leaves put round a nucleus was considered equivalent to the Sudarśana Chakra of Vishnu [Shadaram vā ctata mular śaṇam mahāchakram mokṣa dvāram vad vogaṇa upadṣanti']. Whether in the same sense these Chakras were taken in the period of the punch marked coins is the question before us. It is clear from the study of these figures that they are not mere ornamental or decorative symbols, as some previous scholars had thought. Dr Spooner took the symbol as a conventional lotus, while others took it as a symbol of the sun without giving any reason for their theory.

Theobald could illustrate only 12 of these Chakras, a few of them are incomplete, but he added 2 more in his revised list without illustrating them. Another fact revealed by the study of the symbols on the coins is that each Chakra described above has its own group of five symbols, so much so that particular symbols are to be found only with a particular type of Chakra. This helps a great deal in deciphering the incomplete or superimposed symbols which owing to their disfigurement are difficult of identification. The Chakra symbol is found on 98 per cent of coins of the later period only those coins are exceptions which bear the homo figures, and 2 more which do not bear the symbol of Chakra, as illustrated on Pl XXI, Figs 132 to 140, in other

words, only 9 types of such coins could be found in 2,000 coins

- Figs 29, 29a, 30, 30a are elephant figures, already described in the 1st part from the Indian point of view, they represent the sacred Vāhana of the Vedic god Indra. In figure 29a is seen a *MA* back, and in figure 30 a crab like animal is seen below the elephant. This figure is seen on a large number of coins of the middle and later periods, see Pls IX, X, XI, XII, XIII, XIV, XVI, XVII, XX, and XXI, for the figure of elephants (Theobald, Fig 10)
- Fig 31 seems to be a peculiar figure resembling an elephant, see Pl XII, coins 39 and 40
- Figs 32, 32a, 32b, 32c, and 32d (Theobald, Figs 16, 17, and 18) are all different variations of the figure of a Nandi, bull, already described in the previous part. Here again it will be noticed that some of the figures have either a *MA* or a fish placed on the back or in front of it, reminding us of the bull symbols seen on the Mohenjodaro seals with a sort of an appendage placed in front of the bulls, which has been taken as an incense burner. This figure of a bull is also a conspicuous symbol seen on the coins of the middle and later periods, see Pls IX, XII, XIII, XIV, XV, XVI, XIX, and XX, for the figure of the Nandi the revered Vāhana of Śiva
- Fig 32e is a special form of the bull, it is seen standing on a hill of 5 arches, from the Hindu point of view it most probably represents the Nandi standing on the Kailāsa mountain, see Pl XIII, coins 45, 46, and 47
- Fig 33 is another symbol of the same design, there is a jumping dog with its curled up tail on a hill, of 5 arches, probably it represents the Vāhana of Bhairava aspect of Śiva, or it may be the dog of Yama. It is a conspicuous symbol on coins 53 to 69, Pls XIV and XV, 3rd Figs (Theobald, Fig 49)
- Fig 34 represents a tree of 5 lanceolate shaped leaves growing from the top of a 5-arched hill, the shape of the leaves resemble so much the Pātāli tree (as pointed out by Mr Jayaswal to me), that one is tempted to take the symbol of the Pātāli after which the city of Pāṭaliputra was named, see Pls XI and XII, Ob of coins 29 to 34, 4th Figs. (Theobald, Fig 52, inaccurately drawn)
- Fig 35 is a doubtful figure, being incomplete, a hill of 5 arches with a crescent like figure at the top, see Pl XII, coin 38, 5th Fig
- Fig 36 is a similar symbol of a hill of 5 arches with a peacock perched on it, the Mayūra (peacock) is the

Vāhana of Kārtikeya, the son of Śiva. The Vāhanas of different deities were revered in ancient days as they are up to this day, or the symbol may represent the Mauryan dynasty as pointed out by Mr Carlleyle<sup>1</sup>. A peacock engraved on the stone pillar of Asoka at Lauria Nandangarh 2 feet below the ground surface was seen which he took to be the stamp or royal mark of Asoka. This symbol is seen on the obverse of coins of the Mauryan period and on the reverse side as well on a large number of coins, discovered in the Patna district, which are in the Museum there, see Pl XVIII, 105 to 107, 4th Fig. as well as *Re* of coins 100 and 101 (Theobald Fig 50).

Fig 37 is a similar hill representation of 5 arches having a round dot probably representing the full moon (or a symbol, which in Tantra depicts the supreme being the Parabramha, represented by a dot) surrounded by 4 M's with their cusps turned outwards. What does this symbol actually represent remains an enigma at present see Pl XI, *Ob* of coin 26, 3rd Fig.

Fig 38 is another hill figure of 5 arches. It has the figure of a Parama Bija Mudrā like symbol with 4 M's placed two and two on each side with their heads towards each other, it could be taken as the figure of the rising sun above the hill but the puzzle is to explain the presence of M's, see Pl XI, *Ob* of coin 27, 3rd Fig.

Fig 39 is another variation of the hill figure of 5 arches, there is a long central arch like a gate and there are 4 arches one above the other on each side of it with a bigger M surrounded by 4 others, see Pl IX, *Ob* of coin 3, 5th Fig.

Fig 40 is the representation of a hill of 6 arches arranged in a pyramidal form, each containing a Damaru. Cunningham thought this symbol of Damaru to be the Indian lamp, but it looks more like the Damaru than the lamp, see Pl XVI, *Ob* of coins 81 and 82, 3rd Fig. (Theobald, Fig 48).

Figs 41, 41a, 41b are different variations of a simple 6 arched hill. Fig 41 has a crescent on its top. Fig 41a has more elongated arches see Pls XVII coin 86, 4th Fig., Pl XXI, *Ob* of coins 137 and 138, 1st Figs., and Pl IX, coin 3, 4th Fig. (Theobald Fig 47).

<sup>1</sup> See Arch. Survey of India Report, 1877-80, by A. C. L. Carlleyle, Vol XXII, p 47.



- Fig 42 indicates some sacred object, a 3-arched figure enclosed in a big arch with a Brahmi M on its top and 2 fishes in a tank below it, see Pl XI, *Ob* of coins 22 to 25, 3rd Figs (Theobald, Fig 53, inaccurate)
- Fig 42a is not seen complete on the coin, there is a single bigger arch, and 3 M's and 2 dots placed alternately above it. It has probably 2 fishes in a tank below like the previous figure, see Pl XXI, *Ob* of coin 141
- Figs 43 and 43a (Theobald, Fig 51, without crescent) are variations of the same symbol, a figure formed of 3 arches one placed above the other 2, with a crescent on its top. Sir A Cunningham and other scholars mistook it to be the figure of a Stūpa, but Bhagawan Lal Indraji explained it as the figure of a Meru, with a crescent on top, but the question arises about the 3 arches and the crescent, on its top. There is no allusion anywhere of the moon with the Meru. How to explain the crescent on its top? In the opinion of the author it may represent the abode or temple of the Triads, Bramhā, Vishnu, and Śiva, the upper cell with the crescent on top indicates it to be the abode of Śiva. As the coins belong to the Hindu period, objects relating to Hindu mythology are expected to be seen in the coin symbols of those days, and they should be seen from the ancient Hindu point of view. Whatever may be the true interpretation of this symbol, from the numismatic point of view, it is an important symbol, and is helpful in fixing the period of the coin. It was first noticed as such on the Nohagaura copperplate of the Mauryan period, it was also noticed on the base of the sand stone polished pillar of Chandragupta's hall discovered in the village Kumrahar a part of Patna, the ancient Pātaliputra, excavated by Dr Spooner (*vide* Excavation of Pātaliputra, A S Report 1912-13, pp 53-83, Pl XLIX by Dr Spooner). It is clear from the above discoveries that the symbol was used for some purpose in the time of Chandragupta, and as it is also seen on a large number of punch-marked coins found throughout India and one of them, No 128 of Pl XX, which was obtained in large numbers from 16 different places, viz —Swat, Hasan Abdal, Peshawar, Rawalpindi, Taxila, Mathura, Bhagalpur, Teregna (Patna Dist.), Kosambi, Purniah, Benares, and the Deccan, the all-India find of this particular type of coin lends support to the author's theory to consider it as Chandragupta's

oom This view is further supported by the chemical quantitative analysis of the said coin, as the percentage of silver, copper, and other base metals found in the alloyed silver of the coin tallied very nearly with the description given by Kautilya in his Arthasāstra about the proportion of silver, copper, and other base metals in Bk. II, Ch. 12 -

“लक्षणाध्यक्षः चतुर्भागताम्रं रुधिरं तौह्यत्रयसौख्यनाभामन्वतमं  
मासवीजयुक्तं कारयेत् पणमर्घ्यपणं पादमष्टमागमिति” ।

According to this the ingredients of the PANA', the silver punch-marked coin of his period were, silver 68.75, copper 25, with any of the base metals, tin, lead, iron, and galum 6.25 parts in 100 parts of the coin metal, while the analysis of the coin indicated, silver 68.5 and copper with clear traces of lead and other impurities 31.5. A difference of 25 of silver in 100 parts was found to be less in the coin, which can be explained to be due to the impurities in the original silver used for preparing the alloy, a cent per cent pure silver could not be expected in those early days as even in modern times of chemical knowledge the purity of the finest silver which is highly assayed is 999 in 1,000 parts of bullion silver. For the reasons stated above the particular coin is considered to be of the Maurya king (Chandragupta). It may also be pointed out here, that the belief of some of the early scholars that in ancient days of India, coins were not manufactured by the kings but were minted by guilds or private persons is erroneous, which is proved by the writing of Kautilya in his Arthasāstra where he says that coins were manufactured for two purposes, one for storing in the king's treasury, and the other for currency under the supervision of the State officer LAKSHANADHYAKSHA. Coins were also minted from bullion brought by the people, for which manufacturing charges were made and royalties levied.

Fig. 44 seems to be a different depiction of a bull, or it may be the representation of three gaites ('Tripolya' in Hindi), as stated in my previous thesis, see Pl. XVII, COINS 86 to 92, obverse symbols, 3rd Figs (Theobald, Fig. 59).

Fig. 45 is a doubtful symbol, it is not very clear on the coin, see Pl. XIX, coin 110, obverse, 5th Fig.

Fig. 46 is undoubtedly the figure of a rhinoceros. It appears that the engraver of the punch has committed a mistake in showing its horn in the wrong way, it

is bent forward instead of backwards. This symbol was noted by Theobald (Fig 13), but it is curious that he deleted the symbol in his revised list, considering it to be his mistake. There are half a dozen coins in the author's cabinet clearly showing the figure of a rhinoceros. Similar coins are in the cabinets of Capt M F C Martin and Mr Srinath Sāh of Benares. From the Hindu point of view, its hide is considered sacred. Arghi, a sort of boat shaped vessel is made of its hide to give water oblations to the dead Pitris, see Pl X, coins 11 to 15. This symbol is also found on several Mohenjodaro seals (*vide* Pl XXIX, seal No 14, 3rd figure of this essay), Vol I, Pl XII, Fig 17 of Mohenjodaro excavation report by Sir J Marshall.

- Fig 47 (Theobald, Fig 19, inaccurately drawn) is a jumping dog facing right, with 4 M's around it. This symbol resembles Fig 33, but it is not standing on a hill, see Pl IX, *Ob* of coins 7 and 8, also Pl XIII, *Ob* of coins 51 and 52, 3rd Figs.
- Fig 48 is a panther like animal following a kid or a dog (Theobald, Fig 37). It is at present difficult to say as to what it actually represents, see Pl XVII, *Ob* of coins 87 to 92 and Pl XX *Ob* of coins 124 to 127, 4th Figs.
- Fig 49 (Theobald, Fig 20, partly shown, Fig 25, inaccurately drawn, and Fig 221) is a figure of a deer, standing facing to right with a plant in front of it and a Damaru or pitcher like object over its back. Theobald took it as the figure of a goat, see Pl XV *Ob* of coins 72 to 74, 4th Figs. This symbol is seen with the figure 22 already described.
- Figs 50 and 50r are the figures of a rabbit or a hare, enclosed in a frame (Theobald Fig 26). See Pl XV, *Ob* of coin 67. Pl XI *Ob* of coin 28, and Pl XIII, *Ob* of coin 50, 3rd Fig.
- Fig 51 (Theobald, Fig 24, inaccurately drawn) is another enigmatic symbol not clearly understood, a small dog or a puppy stuck to a pole is shown within a railing, it appears that it alludes to some story or represents a ceremony, now forgotten, see Pl XIX, *Ob* of coin 114, it is also seen on the reverse of coins 111, 113, 114, 115, and 125.
- Fig 52 (Theobald, Figs 31, 32, and 34) is clearly the figure of a Nāga, cobra, with its expanded hood, it is also revered as a pet of Śiva, or it may represent the Takshaka Nāga, see Pl XVII, coin 91, 5th Fig.
- Fig 53 (Theobald, Fig 45) seems to be a small creeping insect with 10 legs. It is generally seen on the early

coins, as well as on the obverse of middle period coins, but only on the reverse of the later period coins, see Pl XXXI, figure 10 of the first line. Pl IX, *Ob* of coin 10, 5th Fig. Pl X, *Ob* of coin 16, 4th Fig. Pl XII, *Ob* of coin 36, Pls 16 and 17, *Re* of coins 75 and 92 respectively.

Fig 54 (Theobald, Fig 28) is another unexpected symbol the figure of a frog, see Pl XV, *Ob* of coins 68 and 69.

Figs 56, 55a, 58, 57, 57a, 58, 59, 60, 61, 61a, 62, 62a are fishes of different species, some of them are single, but 56 and 57 are in pairs some shown living in tanks as Fig 57, while in 57 and 57a they are shown in their natural environments in a pond with aquatic plant or a lotus, in Fig 58 they are shown in an ornamental design 3 of them are placed at an angle of 120° round a central nucleus in Figs 59 and 60 they are seen 4 in a tank. Figs 61 and 61a show 2 pairs with a separating line between them see Pl IX *Ob* of coins 1 and 219, Pl X *Ob* of coins 11 to 15, Pl X, coin 19. Pl XII, *Ob* of coins 39 to 42, and coin 52. Pl XV coin 69. Pl XVI coin 76, Pl XVII coin 86, Pl XIX coins 108 and 109 also 119, Pl XX, coin 126 and Pl XXI, *Ob* of coins 139 and 140, for the respective figures. (Theobald, Figs 44, 37, 39 and 42 respectively.) Fishes are considered auspicious, up to this day it is a good omen.

Figs 62, 62a and 143 of the supplementary plate (Theobald, Fig 36) are described by Theobald as Cat fishes, see Pl IX *Ob* of coin 9 5th Fig.

Fig 63 (Theobald, Fig 35 inaccurately drawn) is a turtle with the symbol of 4 M's with a common head. Pl XXI *Ob* of coin 135 a turtle has its place in ancient Indian mythology but how it comes here is a puzzle.

Fig 64 is another puzzling figure of a turtle with a panther like animal and 3 M's in front within one incuse showing it to be a group of figures in one punching, and not a superimposed figure see Pl XVIII, *Ob* of coin 103, 5th Fig. Theobald has not noted this symbol.

Fig 65 is the figure of a gharvāl (fish eating crocodile) catching a fish in its mouth. Its sharp teeth are seen, only its head is seen on the coin (Theobald Fig 30), he has described it correctly, a gharvāl catching a *kubā* fish, but why the figure comes with the other symbols is the question to be considered. Another noteworthy feature of the symbol is its exact resemblance with a figure seen on the Mohenjodaro seals. On the seals the entire body of a gharvāl is seen but on the

coin only its head is visible probably owing to the small size of the coin, see Pl XXIX. The first three seals, and the figure on the coin which are given side by side, for comparison, with Vol, Plate, and seal numbers of Sir J Marshall's report. This symbol was first noted by Thomas. In the Indian mythology, Kāmadeva the Hindu Cupid has 5 different names of which his 2 well known names are MAKARA-DHVAJA and MINAKETU, can it be that the symbol alludes to Kāmadeva in any way?

For the symbol, see Pl X, Ob of coin 20, the 5th figure it is clearly seen in the photo of the coin on the left lower corner

Figs. 66, 66a, 66b seem to be the Vata tree. They are shown in a frame (Theobald, Fig 67') probably to show them reverence, see Pl IX, coin 2 and Pl XIII, coin 44, Pl XVI, coin 73, where it is seen with its fruits, Pl XVII, coin 94. Fig 66b, Pl XV, coin 70, in Theobald, Fig 222, but he has shown it incomplete

Fig 67 is the same Vata tree but differently drawn, see Pl XIV, coin 60, 5th Fig

Fig 68 seems to be a conventional form of the tree with horizontal branches, see Pls XI, XII, XIII, and XIV, Ob of coins 24, 27, 39, 32, and 58 respectively, 5th Fig

Fig 69 is a beautiful tree with flowers, it was found on the 2 coins obtained from Nagpur Museum see Pls XVI and XXI, Ob of coins 85 and 142, 4th Figs

Fig 70 is undoubtedly the Pātali tree with flowers, see Pl XIV, Ob of coin 61, 5th Fig

Figs 71, 72, and 72a are like Fig 68, with horizontal branches, they could not be definitely identified, see Pls XI, XII, and XVI, Ob of coins 21, 31, and 82 respectively. Fig 72a is Fig 74 of Theobald

Fig 73 has round leaves, but an M is put on its top, it has resemblance to the Palāsa leaves. Palāsa wood is used for Havan, see Pl X, Ob of coin 16, 5th Fig (Theobald, Fig 64)

Fig 74 appears to be another variation of Fig 73, see Ob of coin 43, Pl XIII, 4th Fig

Figs 75, 75a, 76, 76a, and 79 seem to be different plants with or without railing, see Pls XI, Ob of coins 23 and 29, Pl XII, coin 40, Pl XIII, Ob of coin 42, Pl XVI, coin 83, and Pl XVII, Ob of coin 89

Fig 77 is like a sago palm, the tree is shown with 5 branches and 4 fruits, the trunk is bottle shaped,

with remains of bark still attached to the trunk (Theobald, Fig 71) See Pl IX, *Ob* of coins 7, 8 and Pl XIII, *Ob* of coin 51, on which it is very clear and complete

Fig 78 is the same as the previous figure, rather crudely depicted and without fruits, it has resemblance to an ordinary palm with less tapering trunk, see Pl IX, *Ob* of coin 5 (Theobald, Fig 80) drawn in complete )

Fig 80 is a tree like Fig 73 but it is put in a big reservoir see Pl XIII, *Ob* of coin 50 (Theobald, Fig 65)

Fig 81 is a peculiar tree put in a railing it has only a few leaves at the top, with 4 M's put round it, see Pl XIX, *Ob* of coin 116, 4th Fig

Fig 82 seems to be incomplete see Pl XII, coin 37, 4th Fig

Fig 83 is a plant grown in a *Churri* or pot it is conspicuously seen on the Chandia Gupta Mauryan coin Theobald did not notice it, see Pl XX, *Ob* of coins 128 to 130, 4th Figs also Pl XXI, *Ob* of coins 132, 137 and 138, 3rd Figs

Fig 84 seems to be the cactus plant the prickly pear (*Opuntia tuna*) with its joined leaves and thorns Why it is made a coin symbol is still a mystery, see Pl XI *Ob* of coins 26 and 27, 5th and 4th Figs respectively

Fig 85 seems to be the leaf of the prickly pear its thorns are clear See Pl XVIII, coin 101, 5th Fig

Figs 86 and 86a are variations of the same figure it looks like the lotus plant growing in water the 2 circular leaves are seen on the surface and the other 2 are raised above water with their stalk, and the central bud (Theobald, Fig 89) which he took to be the representation of a garden, it appears on the coins of the later period see Pls XVII XX and XXI, *Ob* of coins 88, 123, 125 5th Figs

Fig 87, this symbol could be interpreted in 2 ways, a shield with 3 spears behind it, or an aquatic plant growing out of a small tank see Pl XXI *Ob* of coins 137 and 138 Theobald has noted this symbol as Fig 201

Figs 88 and 119 are smaller symbols, such as appear on the reverse of these coins, they seem to be wrongly punched on the obverse side of the coins

Figs 89, 90, 91, 92, 93, 94, 95, 95a 96 are the various symbols formed of one or two M's with some other mark like a leaf, a T shaped stand or a small circle with a dot, or a spear head out of these symbols Fig 92 (Theobald, Fig 169) is a conspicuous figure on the coins of the middle period, see Pl IX, *Ob* of coins

7 and 8, 4th Figs, Pl X, coins 19 and 20, 3rd Figs, Pl XII, *Re* of coin 39, Pl XIII, *Ob* of coins 43, 49, and 50, 5th Figs

Fig 97 and 97a, which seems to be an arrow of 5 forks, with a tail or a feather at the end, sometimes seen with or without 2 M's, may be the Pañcha Vāna described in the 1st part of this chapter. This symbol was seen by Mr Walsh on some coins which were obtained from Ghoro Ghāt of the Bhagalpur district, see Pl IX, *Ob* of coin 4, 5th Fig, Pl XI, *Ob* of coin 21, 4th Fig, this symbol is seen on the coins of early and middle periods

Fig 98 (Theobald, Fig 118 shown incomplete) is a peculiar symbol. Theobald described it as a bird's receptacle of food. What lead him to think of it is difficult to imagine. To the author it looks like a ŚŪLA MUDGARA, a club with forks, a heavy offensive arm of the early days. It has 4 M's placed by its side. See Pl IX, *Ob* of coin 3, 4th Fig, Pl XIII, *Ob* of coins 45, 46, and 47, 3rd Figs

Figs 98a and 98b are variations of the previous symbol, there is a triscala, another very ancient symbol, already described. See Pl XVIII, *Ob* of coins 90 and 97, 5th Fig (Theobald, Fig 167)

Fig 99 is undoubtedly a flag staff of the ancient days as is seen on the gates of the Sanchi stūpa sculptured in stones, the flags were attached to the upper part of the staff and they flew horizontally. The staffs were held in hands and carried by men sitting on elephants. This custom of carrying a banner in a procession even in this 20th century is not a new thing. It is undoubtedly a very old system. The elephant with the rider carrying the Patākā, flag, leads the procession. Theobald (Figs 119, 120) described this symbol also as the receptacle of a bud<sup>2</sup>, see Pl XVI, *Ob* of coin 85, and Pl XXI, coin 142, 3rd Fig

Figs 100, 101, 102, and 103 are artistic combinations of the so called taurine symbols taken 4 together (Theobald, Figs 61, 99, 165, and 164). Whether they are more artistic combinations forming ornamental designs, like the modern Peepal leaf *Jhālā*, frieze and other designs which have originated from some sacred leaf or flower, and are used as mere ornamentations, or are actual technical symbols designed to represent some particular idea is difficult at present to say. See Pl XVIII, *Ob* of 100, Pl IX, coin 2, 3rd Fig, Pl XI, coin 28, 3rd Fig, Pl XIV, coin 55, Pl XVI, coins 77, 78, 79, and 80,

- 3rd Figs , Pl XVII, coin 93, and Pl XIX, coin 118 ,  
Pl XIV, coin 63, 5th Fig , Pl X, coin 17, 5th Fig
- Fig 104 (Theobald, 166) is another combination placed in  
the 4 compartments of a square, 2 M's and 2 damarus  
See Pl XV, coin 70, 4th Fig
- Figs 105, 106, 107, 108, and 109 are other beautiful complex  
symbols formed of 4, 5, 6 and 8 M's artistically  
arranged round 4 circles with dots, a wheel of 6  
spokes, a temple like figure with a spear head a  
shield like figure and 2 small circles respectively  
Any attempt to identify them would be a mere  
conjecture For the figures see Pl XIII, coin 48,  
5th Fig , Pl XI, coin 30, 5th Fig Pl XI, coins 22,  
23, and 24, 4th Figs Pl XIII, coin 44, 4th Fig , and  
Pl XIV, coin 62, 5th Fig for the respective symbols
- Fig 110 is clearly the SVASTIKA symbol placed in a Mandapa ,  
this figure is a well-known incant symbol, it is  
seen on many Mohenjodaro seals and is a world  
wide figure See Pl XVI coin 85 5th Fig , and  
Pl XXI, coin 142 (Theobald Fig 134)
- Figs 111 and 111a are 2 variations of the same figure  
(Theobald Figs 274 and 136) Cunningham described  
it as a bale of cotton but Theobald recognized it  
correctly, he called it Caduceus which is a rod  
with 2 cobras intertwining it, he thought it to be a  
modified form of the same and considered it to be  
connected with Siva The author holds the same  
view On the Nāgapañcām day in August when  
the serpent is worshipped similar figures are drawn  
on paper and sold for worship, see Pl XV Ob of  
coins 71 to 75, 3rd Figs , Pl XVII coins 93 to 105,  
4th Figs and Pl XXI, coins 135 and 136, 4th Figs  
This symbol is also seen on a large number of coins  
on their reverse side, Pl XVIII on the Reverse of  
coins 97, 98, 99, 102, 103, 104 it is seen on both the  
sides but it has not been found on the early coins
- Fig 112 resembles a Stambha a pillar, it was seen on a  
coin found at Kosambi by Mr Martin, from whom  
I obtained a duplicate, see Pl XVII coin 95, 5th  
Fig
- Figs. 113 and 113a are two bow and arrow figures (Theobald,  
Figs 58 and 56 but without any M) The bows  
and arrows were the chief arms of war for use  
from a distance in the early days, and in the Hindu  
mythology they are the Praharanas, the emblematic  
arms, in the hand of the Mother goddess See Pl X,  
Ob of coins 17 and 18, 3rd Figs , Pl XV, coin 71,  
5th Fig This symbol is seen on the coins of early,  
middle, and the later or Mauryan periods



- Figs 114, 114a (Theobald, Fig 9) is a steel-yard<sup>1</sup> just as we use in India now-a-days, the horizontal line is the arm, the small upright line indicates the index at the fulcrum, the hanging line is shown with a pan, the circular piece is the sliding weight, and the rectangular figure is probably a vessel. Exactly similar figures are seen on the copper cast coins and on the Gandhar sculpture representing the Sibi Jātaka story, now in the British Museum, where the scene is depicted of king Sibi sacrificing his own flesh equal in weight to the weight of a dove to save it from a hawk, a man is standing there with a similar steel yard for weighing his flesh, for the illustration, see Pl XI of Barnett's *Antiquities of India*, 1913. See Pl XVIII, Ob com 106, 5th Fig.
- Fig 115 is a square of 4 compartments (Theobald, Fig 162) is the symbol Chatushkona already described. See Pl XV, com 71, 4th Fig. but the figure is doubtful it may be the railing of a tree generally shown on the coins without the tree.
- Fig 116 seems to be the depiction of a thatched shelter house as is seen on the Nohgaura copperplate, as illustrated in my previous thesis the small circle probably represents a well. Building of a shelter house and digging a well near it is a very ancient custom of the Hindus as a charitable work, to help the travellers by roads. See Pl XX com 129 3th Fig.
- Fig 116a seems to be the same but there is the symbol of a tascalis with it, another very ancient symbol. It is found on the Laetan coins of about 450 B.C. (*Numismatic Chronicle* 1886 Pl I Fig 7), it is also found on the early stones of Scotland (Theobald). See Pl XVIII, Ob com 98 also 97 and 99, 3th Fig.
- Fig 117 is a group of 5 big circular dots. see Pl XXI Ob of com 139 140, 4th Figs.
- Figs 118 and 119 are smaller figures and seem to be wrongly punched on the obverse side of the coins by mistake they have been already described in the 1st part. See Pl XIII, com 42, and Pl XII, Ob of com 35.
- Fig 120 is a floral design with 4 radial lines and 4 leaves, see Pl XX, com 122, 5th Fig.
- Fig 121 is like the Sudarshana Chakra, a wheel of 8 spokes and 8 axe head like blades attached to it. Theobald

<sup>1</sup> Some scholars thought it to be the Libra sign of the zodiac but there are no other zodiac symbols on the Coins. The Libra would have been shown by the figure of a scale and pans which was well known and is fully described by Kautilya in his *Arthashastra*.

(Fig 142) has described it to be a wheel with 8 bells attached to it, like the Mass bell of the medieval period of Europe, but the clappers are not seen there. See Pl XIX, coin 113, 5th Fig, and Pl XIII, *Ob* of coin 43, 3rd Fig.

Fig 122 is like the flower carrier, the Indian *Dāhī*, for carrying flowers for worship, there are 2 M's in the figure. See Pl XIV, 53, 5th Fig.

Fig 123 seems to be the figure of a hand enclosed in a frame, but only 4 fingers are seen. A very primitive custom of printing the hand impression with turmeric or the red coloured powdered turmeric, Kumkum on the walls or on the doors is still prevalent throughout India amongst the Hindus, specially in villages. It is considered auspicious, the women of the family generally do it. The symbol may be the same sort of the hand impression without the thumb. Theobald (Fig 7) thought it to be the hand impression of a Sati. Thomas had coins with similar symbol with 5 finger marks. See Pl XIX *Ob* of coins 117 to 120, 4th Figs. This symbol has not been seen on the early and the middle period coins by the author.

Fig 124 (Theobald Fig 207) seems to be the depiction of lightning. Theobald took it doubtfully to be the figure of a 2 headed snake. He is right to note the blind head of the figure. See Pl X, coin 11. Pl XIII, coin 46, Pl XIV, coin 56. This symbol has been seen only on the middle period coins.

Fig 125 is like the Figure 60 of Pl XVII described before, with a M between. See Pl XV, coin 131 4th Fig.

Fig 126 There are 2 small circles with dots already described before see Pl XII, as extra figures on the obverse of coin 34, which is not illustrated on the plate. Photograph of another coin is shown there.

Fig 127 is the figure of a man carrying something in his stretched hands. It may be a soldier. Theobald (Fig 2) took it to be the figure of Śiva, but there is no indication for its being the image of Śiva. No punch marked coin has been seen with the figure of any deity up to this time by the author. See Pl XVIII, *Ob* of coin 104, 5th Fig.

Fig 128 is undoubtedly the figure of a soldier, with a sword and a shield in his right and left hands respectively. See Pl XVI, *Ob* of coins 83 and 84, 4th Figs. The figure has a turban on its head.

Fig 129 is a figure probably of a soldier with a peculiar head-dress, holding a bow in his right hand. See Pl XI, *Ob* of coin 28, 5th Fig.

**Fig 130** In this figure there are 3 separate human figures each punched separately by different punches as is clear from the incuse formed on the coin. The figures are not in a line, they look like soldiers holding bows in their hands, they may be shields. See Pl XXI, coin 132, 1st, 2nd, and 3rd Figs

**Fig 133** (Theobald, Fig 1) This is a group of 3 human figures in one punch, they are not like the previous figures separately punched. The chief feature of this figure is that the 3rd figure has a clear diadem like fillet hanging behind its head. There is no Indian head dress of the ancient Hindus like it known to us, and it is a well-known fact to the numismatists that Indo Greek kings on their coins always got their figures stamped with diadems a custom which was also adopted by the Sakas, the Greek Kushans, and even by the Great Guptas on their coins. It leads one to think that this punch marked coin bearing the human figure with a double fillet hanging behind would have been imitated by some Hindu king when the royal diadem became well known to Indians. This coin gives an idea of the period when it was manufactured. The latest date would be 2nd century B.C. and the earliest the third century B.C. The last limit of the manufacturing of the punch marked coins can be put safely in the 2nd century B.C. at the latest after which we have coins with legends. Such a coin is also illustrated by Sir A. Cunningham in his coins of Ancient India, Pl I, No 11. Mr. Walsh has described a similar coin obtained from Ghoro (Ghat of Bhagalpur Dist) (J.B. and O.R.S., 1919, Pl I Nos 53, 54, and 55). Dr. V. Smith also illustrated such a coin in the Indian Museum Catalogue of Coins, Vol I, Pl XIX, Fig 3. For the illustration, see Pl XXI, coins 134, 135, and 136 of this thesis. Theobald took one of the figures as of a female, owing to, perhaps, the rounded knot of the hair, but in the Aśokan sculptors men are seen with knotted hair with and without turban on the head.

**Fig 132** is another separately punched group of human figures Pl XXI, coin 133. In this the 3rd figure has 3 dots above its head.

**Fig 133** is a flower, see Pl X, coin 18, 5th Fig.

**Fig 134** is a small turtle with the figure of 4 M's. See Pl XXI, coin 135, 5th Fig.

**Figs 135 and 136** are symbols connected with M's in combination with a 'pear head'. See Pl XXI, coins 142 and 143, 5th Fig.

- Fig 137 of the supplement, Pl XXXII, is a Shadara chakra, having 2 saktis, arrows, and 4 bell like figures round a circle with a dot See Pl XXXII, coin 147
- Fig 138 is another Chakra composed of 2 saktis 3 M's, one fish, and one oval with a dot See Pl XXXII, Ob of coin 146
- Fig 139 is a differently formed Chakra consisting of 2 saktis, 2 fishes, and 2 M's in 2 ovals See Pl XXXII, Ob of coin 145
- Fig 140 is seen incomplete A circle is mounted in a railing See Pl XXXII Ob of coin 147, 4th Fig
- Fig 141 is a flag staff like Figure 99 See Pl XXXII, coin 148
- Fig 142 is a turtle with 3 M's See Pl XXXII coin 149, 5th Fig
- Fig 143 has been already described with Fig 62, see Pl XXXII coin 147
- Fig 144 is a Pātali tree, already described See Pl XXXII, Ob of coin 146
- Fig 145 seems to be an aquatic plant with trifoliate leaves and root bulb the line indicates the surface of water, it looks like the modern *Jasakumari* or *Kachuri* the scourge of Bengal tanks and rivers See Pl XXXII coin 146
- Fig 146 is a bulbous plant See Pl XXXII coin 150
- Fig 147 is another aquatic plant with leaves and flowers it may be the lotus plant there is a fish below in the water and 2 M's See Pl XXXII coin 145
- Fig 148 This symbol could not be identified though it is clear on the coin It looks like a goat a battle axe head on the right side and a fish on the left with M all enclosed in a frame See Pl XXXII coin 145, 3rd Figure
- Fig 149 is undoubtedly the figure of a jumping dog with its tail turned up like the Fig 17 see Pl IX, Ob of coins 9 and 10

### III GENERAL OBSERVATIONS ON THE EARLY AND LATER-PERIOD COINS, AND SYMBOL GROUPS THEIR APPROXIMATE PERIOD AND INTRINSIC VALUE

From the study of a large number of silver punch marked coins it is found that the largest number of coins are such as are found distributed throughout the country, and have been obtained by the author from 13 different places from the NW frontier to Behar and from the Punjab to Malwa the Central Provinces to the Deccan All these coins are of 32 Ratti standard weight, the PANAS or DHARANAS with an aggregate average weight of about 52 grams They all bear a group

of 5 symbols on the obverse side, but on the reverse from 1 to 4, and in a few cases 6 or 7 symbols, the major number of them are rectangular and square, roughly cut out from flat bars, with one to four corners cut, showing the process adopted in regulating their weights by clipping their corners before punching. But the round and elliptically shaped coins bearing the same group of symbols are comparatively much less and they are never seen cut or clipped on any side, indicating that either they were flattened round from correctly weighed pellets, or were cut from round rods in shoes and regulated in weight before flattening round or elliptical. Naturally those which are smaller in size, sometimes less than  $\frac{1}{2}$  of an inch are thicker. They generally bear finely executed symbols of geometrical precision of a *complex design*. These coins are further divided into two types with regard to their shapes and designs of symbols. Coins which have been recognized as of the Mauryan period containing the figure of a three arched hill with a crescent (Fig 43, Pl XXVI) accompanied by a Chakra composed of 3 arrows, 3 M's, and a central circle with a big dot (Fig 28, Pl XXVI) have been tentatively designated of *later period* by the author (*vide* Pls XVII to XXI). Over and above these coins there are other coins found mixed with those described above, are a little broader and do not show very finely executed symbols, are in majority of a round form, not geometrically circular, with a few exceptions, and some of the symbols found on such coins are also found on those of the Mauryan period showing a connection with them. Such coins are also obtained from a large number of places distant apart, these coins have been tentatively designated, as the coins of the *middle period*. They are illustrated on Pls IX to XVI. The Golakhpur hoard which has been very fully described by Mr Walsh (see Pls IV and V of this thesis) bears a particular symbol of a six pointed Chakra (Fig 2 of Pl XXVI) on all the coins, it resembles the symbol found on a small square, opaque greenish vitreous seal found out of the rubbish excavated from the infilling between the wooden palisades, described by Megasthenes as the wooden city walls of Pāṭaliputra, excavated by Dr Spooner at Buladibagh of Patna<sup>1</sup>. This symbol is a key to ascertain the period of the Golakhpur coins. This fact was first noted by Mr Walsh and he concluded that the coins are earlier than CHANDRAGUPTA MAURYA. Taking into consideration the other established facts, the Ajātasatru of the Śaśunāga dynasty of the 6th century B.C. built a fortress at the village of PATALI to protect his kingdom against the confederacy of Vrijs, Licchavis, and Videhas, and also the UDAYIN (the Udayin Bhadda of the Buddhist literature) founded a new city of KUSUMAPURA on the southern bank of the Ganges (GANGĀ) which was afterwards

called *Pātaliputra*. It is not incorrect to think that the wooden walls or palisades were erected either by Ajātasatru or Udayin who founded the new city. It becomes evident from the above facts that the said vitreous seal bearing the particular symbol was of the Saisunāka period or even earlier.<sup>1</sup> Sir J. Marshall also was of opinion that the infilling between the palisades may have been made in part from older rubbish heaps.

If seals found at Ur and other cities could help to limit the period of the seals, found from the excavations of Mohenjodaro, between 3000 to 3500 B.C. why could this seal not be taken into account in the same way to limit the period of the Golakhpur coins which are all punched with the similar symbol as is seen on the seal? The author thinks that it would not be wrong to say that Golakhpur coins are of the Saisunāka period. Of course it would not be possible in these circumstances to attribute the coins to any particular king, Bimbisār, Ajātasatru, Udayin or some other of the dynasty.

Now coming to the description of the middle period coins it will be clear from the symbol group illustrations of Pl. IX, 2nd Figs., that there are ten other coins which bear similar symbol (*Chakra*) and it would be no wonder if these coins are of the later Saisunāka kings, as they are a little more advanced in execution and of a smaller dimension in comparison with the Golakhpur hoard.

According to Purāṇic chronology of dynasties which are now recognized by a majority of scholars, there was the famous dynasty of BHĪHĀDARATHAS<sup>2</sup> which existed before the great War of Mahābhārata, and the 15th king of the dynasty named SAHADEVA was killed in the great war, after whom 27 other descendants ruled in the Magadha till about 727 B.C. (Mr. K. P. Jaysawal, *J.B.O.R.S.*, Vol. I, 112ff. V. 46). After this dynasty came the Saisunākas from about 727 B.C. to rule over Magadha, of which 10 kings reigned for 366 years and the last king was followed by the Nava Nandas at about 361 B.C. which dynasty ruled till 326 B.C. to give place to the well known MAURYA CHANDRAGUPTA, who was a contemporary of Alexander the Great. If the chronology described is correct, and there is no reason to think otherwise it seems rather hard to think that these dynasties could have exercised their power so long over vast territories without any coinage system of their own. The Western savants like Sir A. Cunningham and others have established through numismatic evidence, that Indians had a coinage of their own in the shape of punch-marked coins, which was prevalent in the

<sup>1</sup> Unfortunately the vitreous seal is not traceable now but it is fully described by Mr. Walsh, *J.B.O.R.S.* 1919.

<sup>2</sup> See *Cambridge History of India* Ch. XIII, by F. J. Rapson, pp. 296-318.

time of BUDDHA, whose contemporaries were Bimbisāra, Ajāta śatru, and Pradyota. It does not mean that there were no coins in any shape before Buddha, and does not preclude us from searching for them, as we know that the earliest coinage of Hindu India consisted of silver and copper pieces, punched with symbols without any legend on them. We have only to study and find out how far we can go back into the history of ancient India to find them out.

#### CHARACTERISTIC DIFFERENCES OF EARLY AND LATER SILVER COINS

The early silver punch-marked coins of full denomination the Panas, or the Purāṇas, not the half panas illustrated on Pls I, II, III, and XXXI are found to be less than 43 grain in weight. Either they are of another standard weight of 24 Rattis, which is also mentioned in Sanskrit texts, or they seem to have lost about  $\frac{1}{4}$  of their original weight, a proof of their great antiquity if they were actually of 32 Ratti standard weight. They are generally thinner, bigger, broad, distorted, and sometimes saucer shaped, of irregularly roundish form, varying in size from 1.5 to .99 inches, punched with only four big bold peculiar symbols of a crude design on the obverse side but on the reverse they are punched with from one to fourteen symbols of crude but simple form, sometimes leaving no blank space on the face of the coin. The obverse symbols are found to form different groups of a systematic arrangement as will be evident from the illustrations, an indication of their *evolved stage*, and not the primitive condition. They are all made of a homogeneously alloyed silver, containing over 78 per cent of silver and 22 per cent of copper with considerable amount of lead, iron, and other impurities. The proportion of ingredients vary in different types of early coins. The other 25 early coins which were obtained from the vicinity of Calcutta, illustrated on Pl VI, are not so big, but all their corners are rounded off on account of very early age, they are also punched with only 4 crude symbols. None exceeds 43 grain in weight, containing 75 per cent of silver. The smaller early Aṭṭha Panas do not show any grouping arrangement of symbols on the obverse side, they are punched with one to two big symbols.

The coins of the *middle period* are a little thicker and smaller in size and are not seen distorted like the early coins, they have always 5 symbols of a better execution and complex design, if classified they indicate a systematic arrangement of grouping of symbols. On their reverse are found from one to four lightly punched symbols of simpler designs, as are found on the early coins, but in a few cases there are 6 to 7 symbols on the reverse. They are also made from homogeneously alloyed silver, the percentage of silver varies from 80 to 72

in different coins. The later or Mauryan period coins have still more finely executed symbols of geometrical precision, punched 5 on all the coins. The alloyed silver of which they are made shows a percentage of 79 to 68.3 of pure silver, and copper from 20 to 25 per cent with base metals like lead, iron, tin, and galena.

It is found also that the later coins carry some of the symbols which appear on the coins which existed prior to them and on this basis the author has arranged the coin groups in the illustrations. A careful study of illustrations would show many well-defined connecting links between the different group arrangements. It will also be noticed that some of the coins have been obtained from as many as 12 different places situated far apart, for example coin No. 128, Pl. XX. Another coin No. 105 Pl. XX was obtained from 9 different cities, a third coin No. 108, Pl. XVIII was secured from 8 distant places. There are only two possible explanations of this fact (1) either the coin belongs to a king whose empire composed the whole of India even beyond the N. W. Frontier, or (2) his coins were so widely distributed through the country that they are found up to this day after 2,200 or 2,300 years. Whatever be the exact cause, it undoubtedly shows its recognition as a currency in the whole Indian empire of the period, the author leaves these facts for the reader to consider and judge.

BENARES,

DURGĀ PRASĪD

25th October, 1933





# CORRIGENDA


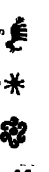







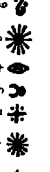






Please make corrections before reading.

- Page 5 line 21, *read* a century and a quarter *after* for a century *after*.  
 " 18 line 18, *read* vide Pl. I *for* vide Pl. II  
 " 21 line 2, *add* 5th Fig *in the end of the line*.  
 " do line 3, *add* Ob 5th Fig *after* Pl. IV  
 " do line 6, *add* 5th Fig *after* Pl. II  
 " do line 12, *add* 1st Fig *after* 105  
 " 22 line 18, *delete* and Pl. IV, Re. of 43  
 " do line 22, *read* 12 curved *for* 16 curved  
 " 23 line 20, *add* 2nd Figs *after* II and 12  
 " do line 23, *read* Pls. I to III *for* Pls. I and II  
 " do line 38, *add* and 4 *after* Com. I  
 " 24 line 15, *add* Reverse symbol *after* No. 98  
 " do line 31, *add* 5th Fig *after* coin 19  
 " 26 line 19, *add* See Pl. IV, Ob. of 57, 4th Fig *after* Pl. XII  
 " do line 21, *read* 12 rays *for* 9 rays *and read* Fig. 10 *for* Fig. II  
 " 27 line 30, *read* Pl. II *for* Pl. III  
 " 29 line 27, *read* Astara *for* Ahtara  
 " 33 line 20, *read* First column *for* second column  
 " 35 line 12, *read* 3rd Fig. *for* 4th Fig. *and add* figs. *before* 98  
 " do line 13, *add* Pl. V *after* 100  
 " 37 line 30, *delete* to XV *after* Pl. IX *and read* 1 to 8 *for* 1 to 60  
 " do line 39, *read* coin 8 and 8A *for* coin 10,  
 " 38 line 18, *read* 2 arrowheads *for* 42 arrow heads  
 " do line 22, *delete* See Pl. X  
 " do line 23, *delete* the whole line Ob. of Com. 21, 2nd Fig.  
 " do line 37, *delete* and XII  
 " do line 38, *delete* and 31, *after* 30,  
 " 39 line 2, *delete* and XIII,  
 " do line 7, *delete* Ghata, pitchers or,  
 " 42 line 7, *read* a M over its back *for* a M 4 back  
 " 43 line 46, *read* coin 1 *for* coin 3  
 " 47 line 5, *read* coin 8 *for* coin 10  
 " 50 line 2, *read* 7 and 10, 5th Figs. *for* 7 and 8, 4th Figs.  
 " do line 49, *read* coin 2, 4th Fig. *for* coin 2, 3rd Fig.  
 " 51 line 20, *delete* and *from the end of the line*  
 " do line 21, *delete* Pl. XXI, coin 142  
 " 53 line 28, *read* blunt *for* blind  
 " 56 line 23, *read* other coins are found *for* coins there are other  
 coins found  
 " do line 24, *add* which *after* above  
 " do line 25, *read* and in majority are *for* are in majority  
 Plate V No. 100, in column 2 *read* 3C, *for* 3B.  
 Plate X No. 16, in 6th column *add* C C I M *after* V. Smith and *delete*  
 C A I, Pl. 1-8 of 22nd line  
 Plate XXIV—*add a note that* Figs. 193 to 244 *are seen on the Reverse of*  
*Saurastri Coins of Mathura illustrate (on plate XXXI,*  
 NOTE:—*Read* Captain Martin *for* Mr. Martin *wherever it occurs in column*  
 6 *on the Plates*



## PRE-MACHYAN KOSALA COINS

















PLATE I

Museum No.	Symbols on the Obverse, side of the Lin. know Museum Coins.	Symbols on the Reverse side	Obverse	Reverse
1 LB <sub>1</sub>				
2 LB <sub>1</sub>				
3 LB <sub>1</sub>				
4 LB <sub>1</sub>				



## PRE-NAGRYAN KOSALA COINS

## PLATE II

Coin	Obverse	Reverse	Obverse	Reverse
5 LB <sub>1</sub>				
6 LC <sub>1</sub>				
7 LA <sub>1</sub>				
8 LC <sub>1</sub>				



## PREMAKUN AN KOSALA COINS

Symbols on the Obverse and of the Louvain Museum  
Silver Coins

Reval. (Lam-  
No

9 LC<sub>1</sub>



10 LC<sub>2</sub>



11 LC<sub>3</sub>

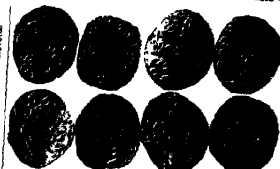


12 LC<sub>4</sub>

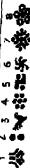


PLATE III

Obverse  
Reverse



Symbols on the Reverse  
side



DYNASTY





GROUP CLASSIFICATION OF GOLAKHPUR COINS  
IN THE PATNA MUSEUM

PUBLISHED BY MR WALSH

PLATE IV

PRE-MAURYAN MAGADHA COINS

Serial Number of Coins	Class	Symbols on the Obverse side						Symbols on the Reverse side			
		1	2	3	4	5	6	7	8	9	10
4	GA <sub>1</sub>										
19	1A <sub>2</sub>										
26	1A <sub>3</sub>										
28	1A <sub>4</sub>										
36	1A <sub>5</sub>										
40	1A <sub>6</sub>										
41	1A <sub>7</sub>										
44	1A <sub>8</sub>										
47	1A <sub>9</sub>										
51	1A <sub>10</sub>										
53	1A <sub>11</sub>										
54	1A <sub>12</sub>										
56	1A <sub>13</sub>										
57	1A <sub>14</sub>										
58	1A <sub>15</sub>										
59	1A <sub>16</sub>										
64	1B <sub>1</sub>										

For illustration of Coins see Plates I, II and III facing page 12, Pt. I  
Vol. V Journal of Bihar and Orissa Research Society 1919

D. Prasad



GROUP CLASSIFICATION OF GOLAKHPUR COINS  
IN THE PATNA MUSEUM

PUBLISHED BY MR. WALSH

PLATE V

PRE MAURYAN MAGADHA COINS

Serial Number of Coins	Class	Symbols on the Obverse side					Extra Symbol	Symbols on the Reverse		
		1	2	3	4	5		70	74	75
70	2A <sub>1</sub>					?	.			
78	2A <sub>2</sub>						.		79	
80	2A <sub>3</sub>						.		80	?
81	2A <sub>4</sub>						.		84	
84	2A <sub>5</sub>						.		83	?
85	2A <sub>6</sub>						.			
86	2A <sub>7</sub>						.		85	
87	2A <sub>8</sub>								87	
88	2A <sub>9</sub>						.			
89	2A <sub>10</sub>								96	
96	3A <sub>1</sub>						.		97	
90	3A <sub>2</sub>						.		98	
99	3B <sub>1</sub>						.		93	
100	3B <sub>2</sub>					?	.			
101	4A <sub>1</sub>									
102	4B <sub>1</sub>						.		103	
105	5A <sub>1</sub>					?	.		104	

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GROUP CLASSIFICATION OF SYMBOLS ON THE EARLY SILVER  
PUNCH-MARKED COINS OF 24 RATTIS STANDARD  
WEIGHT (AUTHOR)

PLATE VI

Serial No	Class	Symbols on the Obverse side				Symbols on Reverse	Coins
1	A <sub>1</sub>					See CC 41 Pl I, No 10 Blank	Obtained from Lashkov
2	A <sub>2</sub>					   Blank	
3	A <sub>3</sub>					 	
4	B <sub>1</sub>					     	
5	B <sub>2</sub>					  	

Symbols on a Drupen of 32 Rattis std. Wt., Author's Collection PLATE VII

Serial No	Class	Reverse	Symbols on one side		Obverse	Coins
1	x	BLANK				Obtained from Lashkov
		Weight 105.75 Gr				

Symbols on Aridhagana of 32 Rattis Standard Weight (Author) PLATE VIII

Serial No	Class	Obverse	Symbols on the Reverse side				Coins
1	KUSALA COINS no groups of symbols on the Obverse side		1	2			Obtained from Lashkov
2			1	2	3	4	
3			1	2	3	4	
4			1	2	3	4	

PLATE VIII



## GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE IX.

Class	Symbols on the Obverse side	Symbols on Reverse	Coins	Obtained from
1	1 2 3 4 5	* 3 indistinct		1 CAI, Pl 1, No 13 2 Rawahpudi 1 Ahnara, Dist Mirzapur Mr Basmith —o—
2	1 2 3 4 5	* 2 indistinct		Rawahpudi —o—
3	1 2 3 4 5			Hazar Abdal (Mr Martin) (No 2617) —o—
4	1 2 3 4 5	* 3 indistinct		Peshawar Ahnara, Dist Mirzapur —o—
5	1 2 3 4 5			Peshawar —o—
6	1 2 3 4 5	EXTRA on 2		Basmith (Mr Martin) (No 2628) —o—
7	1 2 3 4 5	EXTRA on 2		Rawahpudi —o—
8	1 2 3 4 5			Ahnara, Dist Mirzapur Mr Basmith —o—
9	1 2 3 4 5	* 5 indistinct		Basmith —o—
10	1 2 3 4 5	* 3 indistinct		Peshawar —o—
11	1 2 3 4 5	Reckmark No 31 over		Ahnara, Dist Mirzapur

D. Prasad





GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE X

Serial No	Class	Symbols on the Obverse side	Symbols on the Reverse	Coin	Obtained from
11	8A <sub>1</sub>	1 2 3 4 5	EXTRA SYMBOLS		Peshawar —o—
12	8H <sub>1</sub>		EXTRA SYMBOLS		Peshawar —o—
13	8B <sub>2</sub>		EXTRA SYMBOLS		Peshawar 1 Ahraura 2 B Smith's Cabinet —o—
14	8D <sub>1</sub>		EXTRA SYMBOLS		Ahraura, Dist Mirzapur V N M I M, Pl XIX, No 5
15	8D <sub>1</sub>		EXTRA SYMBOLS		V N M I M, Pl XIX, Fig 6
16	7A <sub>1</sub>		See		See Lucknow Museum
17	8A <sub>1</sub>	1 2 3 4 5	EXTRA SYMBOLS		Pl I, No 4 & 5 O A I —o—
17A	8A <sub>2</sub>	1 2 3 4 5	EXTRA SYMBOLS		No 2 & 3 Pl I, O A I
18	8B <sub>1</sub>	1 2 3 4 5	EXTRA SYMBOLS		Broad early. —o—
19	9A <sub>1</sub>		EXTRA SYMBOLS		Peshawar, Pains Museum —o—
20	10A <sub>1</sub>		EXTRA SYMBOLS		Ahraura, Dist Mirzapur Mr. Behnath Sah —o— Durga Prasad

All the Ahraura Coins were presented by Mr. Behnath Sah of Benares.



GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XI.

No.	Class	Symbols on the Obverse side					Symbols on the Reverse	Coins	Obtained from
		1	2	3	4	5			
1	12A <sub>1</sub>						॥ १ २ indistinct		Peshawar and Rawalpindi
	o								
22	13A <sub>1</sub>								Ahaura, Mirzapur B. Brinath's Cabinet.
23	13A <sub>2</sub>								Ahaura, Mirzapur Peshawar
24	13A <sub>3</sub>								Ternga, Patna, M No 157
25	13B <sub>1</sub>								Kosam (Mr Martin)
	o								
26	14A <sub>1</sub>						Δ 5 indistinct		Ahaura, Mirzapur H. Brinath's Cabinet
26A	14A <sub>2</sub>						SILVER COATED		Nalanda
27	14A <sub>3</sub>								Mr. Martin's Cabinet.
	o								
28	17A <sub>1</sub>								Ahaura, Mirzapur Mr Brinath
	o								
29	16A <sub>1</sub>								Ahaura, Mirzapur Mr Brinath.
30	16A <sub>2</sub>								Ahaura, Mirzapur Mr Brinath.



GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XII.

Serial No	Class	Symbols on the Obverse					Symbols on the Reverse	Coins	Obtained from
11	16H <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Ahaura, Dist Mirzapur Mr Sinath
	—o—								—o—
12	17A <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Peshawar
	—o—								—o—
13	17A <sub>2</sub>						 EXTRA (E O O) ON OBVERSE		Ahaura, Dist Mirzapur Mr Sinath
	—o—								—o—
14	17A <sub>3</sub>						 EXTRA (E O O) ON OBVERSE		Ahaura, Lahore and Peshawar
	—o—								—o—
15	17H <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Ahaura, Dist Mirzapur Mr Sinath
	—o—								—o—
16	17C <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Peshawar
	—o—								—o—
17	18A <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Terga, No 40 Ahaura, Dist Mirzapur Mr Sinath & Calcutta
	—o—								—o—
18	21A <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Rawalpindi
	—o—								—o—
19	22A <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Peshawar
	—o—								—o—
20	22A <sub>2</sub>						 EXTRA (E O O) ON OBVERSE		Peshawar Ahaura Mr Sinath
	—o—								—o—
21	22B <sub>1</sub>						 EXTRA (E O O) ON OBVERSE		Peshawar
	—o—								—o—



GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XIII

Serial No	Class	Symbols on the Obverse side					Symbols on the Reverse	Coins	Obtained from
42	22B <sub>1</sub>								Ahaura, Dist Mirzapur H. Sasmah's Cabinet
43	23A <sub>1</sub>								1. Patna and (Mr Martin) No at.
44	24A <sub>1</sub>								Mr Sasmah Ahaura, Dist Mirzapur
45	25A <sub>1</sub>								1. Peshawar Rawalpindi Indore Harnanbhai Bhagalpur No 41 & 42 Ahaura
46	25A <sub>2</sub>								1. Peshawar Ahaura Bhagalpur
47	25A <sub>3</sub>								Ahaura, Dist Mirzapur Mr Sasmah
48	26A <sub>1</sub>								Ahaura, Mirzapur Dist Mr Sasmah
49	26A <sub>2</sub>								V. Smith, C.I.M. No 1, Pl XIX Bhagalpur No 45 Patna
50	27A <sub>1</sub>								See C.A.I., Pl I, No 1 Cunningham One Rastunk Coin
51	28A <sub>1</sub>								1. Peshawar Rawalpindi Bhagalpur 40 Patna Pl I, 4 & 5 Ahaura
52	28B <sub>1</sub>								1. Peshawar 1 Sual 2





## GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XIV.

Serial No	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
53	29A <sub>1</sub>								Mr. Basmath Ahraura, Dist Mirzapur
54	29A <sub>2</sub>								Rawalpindi Pushwar Swat Mathura Taxila Tereyna No 146 Bhagpur Ahraura Spencer, 21A, 4 B
55	29A <sub>3</sub>								Mr. Basmath Ahraura, Dist Mirzapur
56	29A <sub>4</sub>								Rawalpindi Ahraura B Basmath's Cab net
57	29A <sub>5</sub>								Pushwar Rawalpindi, Swat Taxila, 23A Ahraura
58	29A <sub>6</sub>								Rawalpindi, Tereyna Pushwar Spencer, B 3 Ahraura
59	29A <sub>7</sub>								Rawalpindi
60	29A <sub>8</sub>								Swat
61	29A <sub>9</sub>								Ahraura, Dist Mirzapur B Basmath's Collec tion
62	29A <sub>10</sub>								Locknow
62A	29A <sub>11</sub>								Tereyna
63	29A <sub>11</sub>								Ahraura, Dist Mirzapur



# GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XV

Serial No	Class	Symbol on the Obverse side	Symbol on Reverse	Coins	Obtained from
84	29A <sub>12</sub>	1 2 3 4 5	6 7 8		1 Rawalpindi 2 Ahraura —
85	29A <sub>12</sub>	1 2 3 4 5	6 7 8		1 Pushawar 2 Swat 3 Ahraura 4 Taxila 5 Mathura 6 Teragra —
86	29B <sub>1</sub>	1 2 3 4 5	6 7 8	SEE →	Miliets 1 C of S' India Pl 1, No 5 —
87	29B <sub>2</sub>	1 2 3 4 5	6 7 8	SEE →	Bhagalpur 1 J H O R R Vol V, No 50 —
88	29B <sub>2</sub>	1 2 3 4 5	6 7 8		1 Pushawar 2 Ahraura Mr Brinath —
89	29C <sub>1</sub>	1 2 3 4 5	6 7 8		Ahraura B Brinath —
90	29A <sub>1</sub>	1 2 3 4 5	6 7 8		1 Pushawar 2 Lucknow 3 Hamsabhal 4 Teragra, 148 5 Ahraura —
91	31A <sub>1</sub>	1 2 3 4 5	6 7 8		1 Pushawar 2 Lucknow 3 Swat 4 Ahraura 5 V. Benth, No 7 —
92	32A <sub>1</sub>	1 2 3 4 5	6 7 8		1 Pushawar 2 Lucknow 3 Hamsabhal 4 Teragra, 144 5 Ahraura 6 Hesper, 20 H —
93	32A <sub>1</sub>	1 2 3 4 5	6 7 8		1 Rawalpindi 2 Lucknow 3 Mathura 4 Teragra, 142 5 Ahraura —
94	32A <sub>2</sub>	1 2 3 4 5	6 7 8		1 Pushawar 2 Swat 3 Koon 4 Mathura 5 Ahraura 6 Bhagalpur



GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XVI

Serial No	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
75	13A <sub>1</sub>								Peshawar —o—
75A	13A <sub>2</sub>								Lucknow —o—
76	13A <sub>3</sub>								Peshawar —o—
77	14A <sub>1</sub>					?			Ahmrara B. Srivastha's Collection —o—
78	16A <sub>1</sub>								Swat Mr Martin, 2219 —o—
79	16A <sub>2</sub>								1 Peshawar 2 Bhagalpur 3 Ahmrara 4 Mr Srivastha —o—
80	15B <sub>1</sub>								1 Peshawar 2 Rawalpindi —o—
81	16A <sub>1</sub>								Peshawar —o—
82	16A <sub>2</sub>								1 Allahabad 2 Huzarabad 3 Peshawar 4 Ahmrara Mr Srivastha —o—
83	17A <sub>1</sub>								1 Peshawar 2 Ahmrara B. Srivastha's Collection —o—
84	17A <sub>2</sub>								Swat 2220 Mr Martin —o—
85	18A <sub>1</sub>								Nagpur Museum



## GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XVII

Serial No	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
86	39A <sub>1</sub>								Mr. Srinath Ahirra
									" "
87	39B <sub>1</sub>								Ahira Bhat Bhawar Rasulpur Taxila, No. 8A
88	39B <sub>2</sub>								Bhagpur Ahira Bhawar Taxila, No. 8 Rasulpur Bhat
									" "
89	39B <sub>3</sub>								Rasulpur Taxila, 8A
									" "
90	39B <sub>4</sub>								Taxila, 30A Bhagpur Ahira Bhawar
									" "
91	39B <sub>5</sub>								Bhawar Ahira
									" "
92	39B <sub>6</sub>								Rasulpur Bhawar Bhat Bhagpur, 48 Ahira
									" "
93	40A <sub>1</sub>							SEE	Taxila (Patra M)
									" "
94	40A <sub>2</sub>							See 1940 R 3 (19) only 1940 R 1 No. 1 Common, but rare	Bhagpur No. 12 (Patra M) Taxila, 1945
									" "
95	40A <sub>3</sub>								Koshti
									" "
96	40A <sub>4</sub>								Ahira Mr. Srinath





## GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XVIII.

Serial No	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
97	40A <sub>6</sub>								Peshawar
98	40A <sub>9</sub>								Peshawar Bannu
99	40A <sub>7</sub>								Ahrawa Peshawar Hassanbela Swat Bhagipur, Nos 8, 10, 11, C, A, L, D, I, 14
100	40A <sub>8</sub>								Ahrawa Peshawar Swat Bhagipur, No 11 Tarnana
101	40A <sub>9</sub>								Swat Ahrawa Bh. Bh. Peshawar
102	40A <sub>10</sub>								Peshawar Ahrawa Swat Bhagipur, No 11 Fozila, No 11
103	40A <sub>11</sub>								Peshawar
104	40A <sub>12</sub>								Peshawar Kashmir Tarnana Ahrawa
105	40A <sub>14</sub>								Peshawar Mullera Ahrawa Tarnana Fozila, No 11
106	40B <sub>1</sub>								Peshawar Kashmir Swat Hassanbela Ahrawa Tarnana Bannu Bhagipur
107	40B <sub>2</sub>								Peshawar



## GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XIX

Serial No.	Class	Symbols on the Obverse side					Reverse Symbols	Coins	Obtained from
		1	2	3	4	5			
103	40C <sub>1</sub>								1 Peshawar 2 Ahraura 3 Taxila, No 20 4 Teranga
109	40C <sub>2</sub>								1 Peshawar 2 Ahraura, Dist Mirzapur Mr Srinath Sah
110	40D <sub>1</sub>								Swat 2218 (Mr Martin)
111	40D <sub>2</sub>								Ahraura Mr Srinath
112	40D <sub>3</sub>						EXTRA VV	SEE	V Smith C I M, Pl XIX, No 1
113	40E <sub>1</sub>								Ahraura Mr Srinath
114	40F <sub>1</sub>								Peshawar
115	40F <sub>2</sub>								Ahraura Mr Srinath
116	40F <sub>3</sub>							SEE	Teranga (Palta, M)
117	40G <sub>1</sub>								1 A I, Pl 1, 12 Teranga
118	40G <sub>2</sub>								Mr Srinath Ahraura (Mr Martin)
119	40G <sub>3</sub>								Peshawar



GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XX.

Serial No	Class	Symbols on the Obverse side					Symbols on Reverse	Coin	Obtained from:
		1	2	3	4	5	1 2		
120	40G <sub>4</sub>								Peshawar Ahmura Taxila M Swat
121	40E <sub>4</sub>								Peshawar Swat Taxila M Ahmura Mr. Smith
122	40J <sub>4</sub>								See J 820, M 5 1909 Vol V No 29 p. 430 Bhagpur (Huntington) (Hoard No 10)
123	40F <sub>4</sub>								Bhagpur (Huntington) (Hoard No 10) Ahmura Mr. Smith
124	40F <sub>2</sub>								See Vol I No 8
125	10H <sub>1</sub>								Bhagpur Peshawar Swat Hammabdal Lachar Ahmura Lachar Taxila M Bhagpur
126	10H <sub>1</sub>								Lachar (Patron M)
127	40H <sub>1</sub>								Peshawar Bhagpur Lachar Hammabdal Ahmura Taxila
128	40I <sub>1</sub>								Peshawar Bhagpur Lachar Hammabdal Ahmura Taxila
129	40J <sub>2</sub>								Peshawar Bhagpur Lachar Hammabdal Ahmura Taxila
130	40J <sub>2</sub>								Peshawar Bhagpur Lachar Ahmura Mr. Smith
131	40K <sub>1</sub>								Torres (Patron M)

14 Combings for 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100



GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET

PLATE XXI

Serial No.	Class	Symbols on the Obverse side	Symbols on Reverse	Coins	Obtained from
112	42A <sub>1</sub>	1 2 3 4 5 [Symbols]	[Symbol]	[Coin]	Hasanabdal Peshawar
112A	42A <sub>2</sub>	[Symbols]	[Symbol]	[Coin]	Rawalpindi
113	42B <sub>1</sub>	[Symbols]	[Symbol]	[Coin]	Jaunpur
113	42B <sub>2</sub>	[Symbols]	[Symbol]	[Coin]	Hasanabdal (Mr Martin) No 2012
114	43A <sub>1</sub>	1 2 3 4 5 [Symbols]	[Symbol]	[Coin]	Lucknow
115	43B <sub>1</sub>	1 2 3 4 5 [Symbols]	[Symbol]	[Coin]	Charkhat No 54 55 P. 1, No 54 55
116	43B <sub>2</sub>	1 2 3 4 5 [Symbols]	[Symbol]	[Coin]	Charkhat, No 51 P. 1, No 51
117	44A <sub>1</sub>	[Symbols]	[Symbol]	[Coin]	Peshawar
118	44A <sub>2</sub>	[Symbols]	[Symbol]	[Coin]	Rawalpindi
119	41A <sub>1</sub>	[Symbols]	[Symbol]	[Coin]	Peshawar
120	41A <sub>2</sub>	[Symbols]	[Symbol]	[Coin]	Hasanabdal
121	41A <sub>3</sub>	[Symbols]	[Symbol]	[Coin]	Hasanabdal Mr Martin, No 2027
122	41A <sub>4</sub>	[Symbols]	[Symbol]	[Coin]	Ahmadnagar, Dist. Mirzapur Mr. Nannath
123	41A <sub>5</sub>	[Symbols]	[Symbol]	[Coin]	Jaunpur
124	29B <sub>1</sub>	[Symbols]	[Symbol]	[Coin]	Nagpur M. Bhannath Sah
125	38A <sub>2</sub>	[Symbols]	[Symbol]	[Coin]	Mr. Nannath Ahmadnagar
126	40L <sub>1</sub>	[Symbols]	[Symbol]	[Coin]	The smallest coin Durga Rd





VARIETIES OF SYMBOLS FOUND ON THE EARLY  
SILVER PUNCH-MARKED COINS

FOUND LOCALLY

PLATE XXII  
Durga Prasad

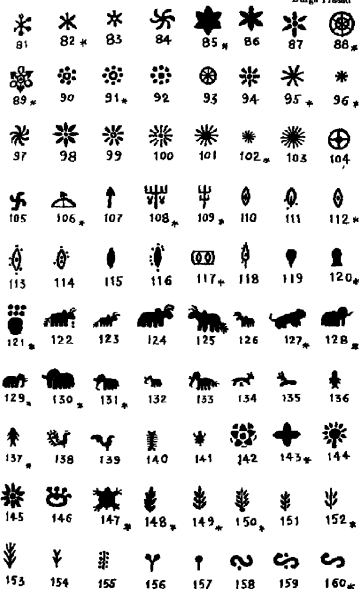
Figures marked with asterisks are found on the Obverse side of the Coins



REPTILES OF SYMBOLS FOUND ON THE EARLY SILVER  
PUNCH-MARKED COINS

FOUND LOCALLY

PLATE XXIII  
Durga Pressed



Figures marked with asterisks are found on the Obverse side of the Coins



VARIETIES OF SYMBOLS FOUND ON THE EARLY SILVER  
PUNCH-MARKED COINS  
FOUND LOCALLY

PLATE XXIV  
Durga Prasad



Figures marked with asterisks are found on the Obverse side of the Coins



SYMBOLS ON THE REVERSE SIDE OF THE SILVER PUNCH-  
MARKED COINS OF THE MIDDLE AND LATER PERIODS

FOUND THROUGHOUT INDIA

PLATE XXV  
Durga Prasad

1	1a	1b	1c	1d	1e	1f	2	3	4	5	6	7	7a
8	9	9a	10	11	12	13	13a	14	15	16	17	18	18a
19	20	20a	21	22	23	24	25	26	27	28	29	30	31
32	33	34	35	35a	35b	35c	35d	36	37	38	39	40	41
42	43	44	44a	44b	45	46	46a	46b	46c	47	48	48a	48b
49	50	50a	51	51a	51b	51c	52	53	54	54a	55	55a	56
57	58	59	59a	59b	60	61	62	63	64	65	66	67	68
69	70	71	71a	72	73	74	75	76	77	78	79	80	81
82	83	84	85	86	87	87a	87b	87c	87d	88	88a	88b	88c
89	90	91	92	93	94	94a	95	96	97	98	99	100	101
102	103	104	105	106	107	108	109	110	111	112	113	114	115
116	116a	117	118	119	120	121	122	123	124	125	126	127	128
129	130	131	132	133	134	135	136	137	138	139	140	141	142
143	144	145	146	147	148	149	150	151	152	153	154	155	156

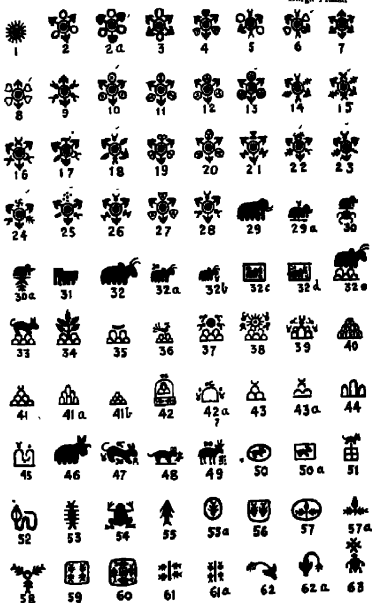




VARIETIES OF SYMBOLS FOUND ON THE LATER SILVER  
PUNCH-MARKED COINS

PLATE XXVI

OVERSEEN SYMBOLS, FOUND THROUGHOUT INDIA  
Durga Prasad



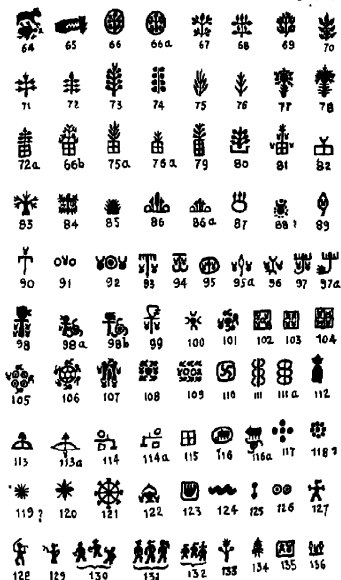


VARIETIES OF SYMBOLS FOUND ON THE LATER SILVER  
PUNCH-MARKED COINS

PLATE XXVII

OBVERSE SIDE, FOUND THROUGHOUT INDIA

Durga Found















































## SIMILARITY OF SYMBOLS OF THE SILVER PUNCH-MARKED COINS TO THOSE FOUND ON THE MOHENJODARO SEALS

PLATE XXVIII

1911

D. P. Prasad



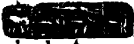

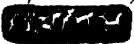














Mohenjodaro Symbols		Punch marked Coin Symbols		Mohenjodaro Symbols		Punch marked Coin Symbols	
Last No and Seal No	Symbols	Symbols	Plate and Fig No	Last No and Seal No	Symbols	Symbols	Plate and Fig No
CCXCVI SEAL 424			XXII FIG 51	CXLVIII SEAL 341			XXV FIG 37
CCC I SEAL 444			XXII FIG 70	LXXVII SEAL 367			XXIII FIG 93
CCXCVII SEAL 552			XXV FIG 21	XV SEAL 211			XXIV FIG 173
CCLVI SEAL 469			XXIII FIG 108	CXXXIX SEAL 412			XXV FIG 88
CCLXI SEAL 374			XXVII FIG 97a	CXXVI SEAL 190			XXV FIG 118
CCXXXI SEAL 540			XXIV FIG 196	CXII SEAL 233			XXVI FIG 52
CCCL SEAL 395			XXIII FIG 137	CXIII SEAL 102			XXVII FIG 124
XLVIII SEAL 188			XXV FIG 87	CLXXXII SEAL 282			XXVII FIG 1114
XLIX SEAL 349			XXIII FIG 112	CCXIII SEAL 546			XXV FIG 101
L SEAL 236			XXIII FIG 113	CCXVII SEAL 259			XXII FIG 1
LXIII SEAL 235			XXIII FIG 180	CCLXXXIII SEAL 101a			XXII FIG 30
LXXXVI SEAL 253			XXV FIG 87a	CCCXXIV SEAL 340			XXII FIG 106
LXXXII SEAL 58			XXIII FIG 114	CCXXXIX SEAL 340			XXVII FIG 122
CXX SEAL 432			XXIII FIG 118	CLIX SEAL 215			XXV FIG 187
CXLVII SEAL 341			XXII FIG 53				
			XXIII FIG 88				

SEE SIR J. MARSHALL'S MOHENJODARO AND THE INDUS CIVILIZATION VOL. III



RESEMBLANCE OF SOME OF THE FIGURES FOUND ON THE  
SILVER PUNCH-MARKED COINS TO THOSE ON THE  
MOHENJODARO SEALS

PLATE XXIX.

No	Reference to Plate No Seal No	Seals	Figures on Coins	Reference to Plate No Coin No, Fig No Plate No
1	Plate CXVI Fig No 20 Vol III			Pl X, No 20 Fig Pl XXVII No 65
2	Plate CXVI Seal No 14 and Plate CXVIII Seal No 10 Vol III	  	    	(1) Pl XIII, No 82 (2) Pl IX, No 2-7 (3) Pl X, No 12 18 (4) Pl XVII, No 47 (5) Pl XV, No 48 (6) Pl XII, No 32 (7) Pl XX, No 128 Fig Pl XXVI, No 60, 29, 46, 48, 54, 55, and No 63
3	Plate CXVI Seal No 1 and Plate CXVIII Seal No B 426 Vol III		 	(1) Pl XXI, No 184 (2) Pl XXI, No 134 (3) Pl XV, No 72 Fig Pl XXVII, No 132, 171 Pl XXVI, No 49
4	Plate CXIV No 514 and No 502		 	Plate II Rev No 3 Pl XXIII, No 40 Pl XXVII, No 110 Pl XVI, No 85
5	Plate CXIV No 528b		 	Fig 268 Thorvald Pl XXV, No 115 (A Reverse Fig)







NO 97

VOL  
III



NO 339



SEE  
MOHENDJODARO  
AND INDUS  
CIVILIZATION BY  
SIR J. MARSHALL  
VOLS I & II

(VOL I Pl. XII Fig. 17)



502



512



PL. CXX

513



518b

































































D. Marshall







GROUP CLASSIFICATIONS OF SYMBOLS ON THE  
SILVER P.M. COINSSUPPLEMENT  
PLATE XXXII

Serial No	Class	Obverse Symbols	Reverse	Coins	Obtained from
144 1A	1A <sub>2</sub>	    	 		Unknown
146	10A <sub>1</sub>	    			Unknown
148	20A <sub>1</sub>	    			Unknown
147	11A <sub>1</sub>	    			Unknown
148	18A <sub>1</sub>	    			Unknown
149	10A <sub>2</sub>	    			Unknown
150	132A	    			Unknown
151	24A <sub>2</sub>	    			Unknown
152	8B <sub>2</sub>	    			Unknown

Durga Prasad

VARIETIES OF SYMBOLS FOUND ON LATER SILVER PUNCH  
MARKED COINS IN THE AUTHOR'S CABINET

Obverse Symbols Supplement

							
137	138	139	140	141	141A	142	143 144
							
145	146	147	148	149	150	151	152 153



### 318. OBSERVATIONS ON SOME ĀNDHRA COINS

Among the many problems of Āndhra numismatics, that which presents the greatest possibility of ultimate solution appears to be the reconciliation of the names of the kings represented in the Chānda hoard with those rulers who struck coins of fabric A in Āndhradeśa, and with the later kings given in the Paurāṇic lists.

The three coins displayed to-day are all of interest in this connection. They are part of a fine series of Āndhra coins which I purchased recently from Mr P Thorburn.

#### (1) Puṣumāvi—from Chānda hoard

*Obv* —Elephant standing r with trunk upraised,  
diminutive rider on back

*Legend* —'Śiva Śrī Puṣumā(vīsa)

*Rev* —Ujjain symbol, pellet in each orb

The reading 'Śiva' is perfectly clear on this coin, which confirms a reading proposed by Dr Hoernle (*PASB*, 1893, p 117) which was doubted by Professor Rapson (*JRAS*, 1903, p 305). The point is of interest as the name 'Śiva Śrī' is found in the Purāṇas.

#### (2) Puṣumāvi—Coin of Āndhradeśa fabric A

*Obv* —*Castya* of three arches with wavy line beneath

*Legend* —'(Rāṇo Vāṃṭhi) pu(tasa) Śiva  
Śrī Puṣumāvi(sa)'

*Rev* —Ujjain symbol, dot and circle in each orb

The reading 'Śiva Śrī' is again clear on this coin. Coins Nos 88 and 89 on Plate V of the British Museum 'Andhra' catalogue are defectively struck and do not show this part of the legend. The use of the same title on coins (1) and (2) confirms Professor Rapson's statement that both types were struck by the same ruler.

#### (3) Rudra Śītākarni—Coin of Āndhradeśa fabric A

*Obv* —*Castya* of 3 arches, surmounted by a  
crescent, wavy line beneath

*Legend* —'putasa śrī Rudra  
Śītākarni'

*Rev* —Ujjain symbol, dot and circle in each orb.

( 61 N )



On General Pearse's specimen, illustrated in B M C, VII, No G P S, the name 'Rudra' was only read conjecturally by Professor Rapson. It is clear on this example

Though I have compared the reading 'Śiva Śrī' on coins (1) and (2) with the name 'Śiva Śrī' given by the Matsya Purāṇa as the 25th king of the dynasty, it must not be thought that I advocate the allocation of the coins to this king. The following three consecutive names occur in the Matsya Purāṇa —

23 Gautamīputra

24 Puloma

25 Śiva Śrī

Of these the first is the conqueror of Nahapāna. Inscriptions Nos 7-9 in the introduction of the B M C give the titles 'Gautamīputra Śrī Śātakarni' and these are repeated without alteration on the coins he struck on silver drachms of Nahapāna.

The second king is the 'Vāsisthīputra Śrī Pulumāvi' of inscriptions Nos 13, 14, and 16. Coin No 2 of Andhradeśa fabric A gives the titles 'Vāsisthīputra Śiva Śrī Pulumāvi' and the Chāṇḍa hoard coins read 'Śiva Śrī Pulumāvi' or 'Śrī Pulumāvi'. He is also mentioned by Ptolemy as ruling at Pauthan, being a contemporary of *Ustana*. Other inscriptions give his name as Vāsisthīputra Svāmi Śrī Pulumāvi.

The third ruler is the 'Vāsisthīputra Śiva Śrī Śātakarni' of the coins of Andhradeśa fabric A and the 'Vāsisthīputra Śrī Śātakarni' of Rapson's inscription No 17, whose queen was a daughter of the Mahākasthapa Rudradāman.

MAYMYO,

M F C MARTIN.

10th November, 1933

The coins that are described in the present paper form part of the big collection, mostly South Indian, made by General Pearce and subsequently acquired for the cabinet of the Indian Museum. They constituted the currency of the Muslim rulers in the southernmost part of the Indian peninsula, called Ma'bar, and are interesting to students of Numismatics as they contain some new dates and types.

The annals of Madura (or Ma'bar, as it was denominated by the Muhammadan historians) under her Muslim potentates were enveloped in the darkness of oblivion until about half a century ago, when the discovery of a number of coins of these Sultāns stirred the curiosity of European scholars like Dr. White King and Captain R. H. C. Tufnell who brought out the history of this forgotten kingdom. The meagre information contained in the narratives of Ibn-i Batūta<sup>1</sup>, the only contemporary writer, served them as a nucleus to build up the chronology of the period. Later on Mr. C. J. Rodgers, the distinguished Numismatist, described<sup>2</sup> a number of coins bearing new names and dates and he was enabled to arrange the names of the rulers in proper succession. Finally Prof. B. Hultzsch assimilated all the previous notices on the subject and fixed<sup>3</sup> the chronology of the princes of Madura so far as it could be ascertained. There are still some lacunae in our knowledge of the names of the rulers and the periods of their reigns which have yet to be filled by future researches.

Madura, the capital of the ancient Pandya kingdom, is situated in the southernmost part of the Indian peninsula and was called by the Muslim annalists Mabar (lit. a press, a ford) inasmuch as this tract with its sea ports on the west, south and east was the meeting ground of nations, and people could cross over from it to Arabia, Ceylon and the Eastern Archipelago. It comprised under the Muslim occupation the whole area between the Malabar and the Coromandel coasts and from Cape Comorin up to Gulbarga.<sup>4</sup>

The rulers who held sway over this province may conveniently be classed into two distinct groups.

- (i) Those who were appointed by the Sultāns of Delhi and governed the country in the name of their

<sup>1</sup> *Voyages of Ibn-i Batūta*, Vol. III, p. 128, *ibid.*, Vol. IV, pp. 188, 189.

<sup>2</sup> *J. A. S. B.* for 1895, pp. 49-50.

<sup>3</sup> *J. R. A. S.* for 1909, pp. 670-682.

<sup>4</sup> *J. R. A. S.* for 1908, p. 668.

sovereign This period extended from 1311 to 1333 A D, i.e. nearly 23 years

- (u) Those who threw off the yoke of allegiance to the Delhi empire and ruled the province as independent kings from 1333 to 1377 A D

The annexation of the Madura province to the Delhi empire was first effected in the time of 'Alāuddin Khalji, the Delhi Sultān, on the plea of assisting Sundar Pandya, the Pandyan prince against his brother Vira Pandya who had driven away the former and occupied the kingdom. An expedition was sent headed by the renowned general Malik Kāfūr who, on his approach, found Madura, the capital of the Pandyan kingdom, evacuated by Vira Pandya. Kāfūr entered the city without much opposition, plundered the valuables and returned to Delhi with a fabulous booty. A lieutenant was left behind at Madura to govern the country on behalf of the Delhi Sovereign. This system of ruling the province by appointing governors from time to time continued up to the early years of Muhammad III bin Tughlaq (A D 1325-1351). It is regrettable that the names of officers holding charge of the Madura dependency under the Sultāns of Delhi should not have been carefully recorded in any contemporary historical works. Ibn i-Batūta is also silent on this point.

The second chapter in the history of Madura begins with the appointment of Jalāl ud-din of Kaithal (probably the city of that name in the South Punjab) by Muhammad bin Tughlaq to the government of the province. He claimed descent from the family of Muhammad the prophet and was accordingly styled 'Sharif' and 'Sayyid'.<sup>1</sup> Ibn i-Batūta, the renowned Moorish traveller, was his son-in-law. Jalāl ud-din was an ambitious general and as was usual in Muslim India, the provincial governors were ever anxious to assume independence as soon as the opportunity presented itself, and he was no exception to it. Taking advantage of the wide spread discontent and discord prevailing in the empire, Jalāl ud-din threw off his allegiance to the throne of Delhi in the year A H 734=1333 A D (according to some historians, in A H 715) and proclaimed himself Sultān under the style of Jalāl-ud-din Ahsan Shāh and thus laid the foundation of a kingdom which lasted for nearly half a century. He struck coins in his own name and arrogated to himself the lofty title of سلطان الملوك (the king of kings).<sup>2</sup> From the assumption of such an overbearing title, it is apparent that he had, before declaring his independence, sufficiently strengthened his position by subduing the neighbouring Hindu

<sup>1</sup> *Voyages of Ibn i-Batūta*, Vol III, pp 328, 337. *Ibid*, Vol IV, pp 189, 190, 200.

<sup>2</sup> Coin No 1.

States who failed to offer any united resistance by reason of their mutual jealousy and civil strife

Ibn-i-Batūta, who resided for some time in the Court of Ghiyasuddin Dāmaghān Shāh, gives the name of five kings<sup>1</sup> viz—(1) Jalāluddīn Ahsan Shāh (circa 1333-39 A D), (2) 'Alāuddīn Udayī (1339 A D), (3) Qutbuddīn Fīroz (1339 A D), (4) Ghiyāsuddīn Muhammad Dāmaghān (circa 1340-44 A D), and (5) Nāsiruddīn Mahmūd Ghāzi (circa 1344-56 A D). Modern researchers have enabled scholars to add as many as three to this number, viz—(6) 'Adil Shāh (circa 1356-58 A D), (7) Fakhruddīn Mubārak (circa 1358-68 A D), and (8) Sikandar Shāh (circa 1368-1377 A D).

The independent rulers of Madura struck coins in their own names in silver, copper, billon and probably in gold also as will be evident from the lists of Mr C. J. Rodgers<sup>2</sup> and Prof E. Hultzsch.<sup>3</sup> According to Ibn-i-Batūta<sup>4</sup> Jalāl ud dīn Ahsan Shāh, the founder of the dynasty, issued a gold coin on one side of which was impressed the milled legend

سلاطه و نس - ابو الفقراء و المساكين حلال الدين  
و الدين

(The offspring of Tāhā and Yāsūn the father of the poor and the indigent, Jalāl ud dīn yā wad dīn) but no specimen of this kind is known to be represented in any collection. The currency of Madura presents several varieties which differ from the Delhi currency in respect of execution and weight. The former consists generally of small pieces some variety of which is apparently of superior execution to the latter. The weights of the silver coinage of these Sultāns vary so far as can be ascertained from known collections from 53 to 47 grams whereas the copper and billon issues follow approximately the same standard, ranging from 68 to 21 grams. The standard weight in the silver currency was fixed at 140 grams<sup>5</sup> by Muhammad bin Tughlaq, though mixed metal coins of lower weight are not uncommon. On the other hand, the gold and copper currency in the south, before the arrival of the Muslims ranged from 52 to 16 grams<sup>6</sup>. This shows that the metrology of the coinage of the Sultāns of Madura was probably influenced by that of the neighbouring Hindu States.

<sup>1</sup> *Voyages of Ibn-i-Batūta*, Vol. IV, pp. 189-90, 201.

<sup>2</sup> *J. I. S. B.*, Part I, 1895, pp. 49-50.

<sup>3</sup> *J. R. A. S.* for 1909, pp. 672-83.

<sup>4</sup> *Voyages of Ibn-i-Batūta*, Vol. III, p. 128.

<sup>5</sup> *I. M. C.*, Vol. II, Part I, p. 9.

<sup>6</sup> *Numismata Orientalia*, Coins of Southern India, pp. 71, 75.

Jalāl ud-dīn Ahsan Shāh,  
A H 734-40, A D 1333-39

Coin No 1 (mixed metal)



1



O

R

A H 734, weight 40.4 grams  
*Obv* سلطان السلاطين (The king of kings)

*Rev* centre احسن شاه (Ahsan Shāh)

marginal سنة اربع و ثلث و سعمائة (The year seven hundred and thirty-four)

A coin, apparently of similar type, appeared in the list<sup>1</sup> of Mr C J Rodgers, but the date portion being indistinct, it remained undeciphered. In the present specimen, the date can be clearly read as 734. As this coin fixes the initial date of Ahsan Shāh's reign which is a year earlier than hitherto supposed, its importance cannot be exaggerated.

Ibn-i-Batūta mentions that Ahsan Shāh reigned in Madūra only for five years,<sup>2</sup> but he is silent about the precise year when he assumed independence. The year 740 being decidedly the last date on his coins, the initial date of his reign as an independent Sultān was naturally fixed as A H 735. The present discovery of the date 734 in his coins creates an anomaly which may, however, be explained on the supposition that Ahsan Shāh, who since his arrival at Madūra as a Governor was *de facto* Sultān of the kingdom, began to issue coins in his name from the year 734, though he may have deferred, for diplomatic consideration, to proclaim himself sovereign openly till 735. Otherwise we must suppose that the duration of the reign as stated by Ibn-i-Batūta is only approximately correct.

Coin No 2 (Silver)



2



O

R

A H 735, weight 50 grams

*Obv* حلال الدنيا و الدين (Jalāl-ud-dunyā wad-dīn)

*Rev* احسن شاه 735 (Ahsan Shāh, 735)

<sup>1</sup> *J A S B*, 1895, pp 49-50

<sup>2</sup> *Voyages of Ibn-i-Batūta*, Vol IV, p 189

This is a new date which has not so far been published. Mr Rodgers is said to have seen<sup>1</sup> a coin of Ahsan Shāh with this date, but did not substantiate his statement by illustrating it.

Coin No 3 (Silver).



3



O

R

A H 739, weight 49 grams

Obv احسن شاه (Ahsan Shāh, 739)

Rev الحسى (The descendant of Husain)

Desakāchārī mentions a specimen bearing this date in his possession, but it has not been illustrated.

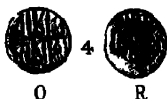
Ahsan Shāh was killed apparently early in A H 740 and the throne was seized by one of his nobles, Māulūm Udayī. He reigned about a year only and was slain by a stray arrow which he received when removing his helmet after victory over the 'infidels',<sup>2</sup> probably the neighbouring Pandya or Kerala Chiefs, with whom constant warfare was going on. Udayī was succeeded by his son-in-law Quth ud din Firoz Shāh who was put to death after forty days of his accession to the throne. The coins of both Udayī and Quth ud din in the Indian Museum collection bear the date 740. The next Sultān was Ghiyās ud din Muhammad Dāmāghān Shāh, son-in-law of Ahsan Shāh. He was apparently an able ruler. Ibn i Batūta dwells at length on some of this prince's atrocious crimes which made him extremely unpopular. It is not clear either from the narratives of Ibn i Batūta or from his coins how long Ghiyās ud din continued to rule. His coins hitherto discovered give only the date 741 while some specimens are without date. On his death the throne was seized by Nāsrudīn, once a domestic servant at Delhi and a nephew of Ghiyās ud din Dāmāghān Shāh, under the title of Mahmūd Ghāzi Dāmāghān. The only date that appears on his coins is 745. Ibn i Batūta left Madūra during the reign of this prince and with him the literary source of information relating to the annals of the Sultāns of Madūra ceases. The remaining rulers of this dynasty are known exclusively from their coins. The next ruler was Adil Shāh whose coins bear the date 757. No other date has hitherto been discovered on his coins.

<sup>1</sup> *J R A S*, 1909, p. 673

<sup>2</sup> *Voyages of Ibn i Batūta*, Vol. IV, p. 180

## Fakhruddīn Mubārak Shāh

Com No 4 (mixed metal)

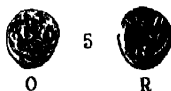


A H 760 , weight 46.7 grains

*Obv* السلطان الملك (The king of kings)*Rev* مبارک شاه - سب سن و سبعا (Mubārak Shāh, the year seven hundred and sixty)

According to the supposition of Prof E Hultzsch and others, the next ruler Fakhruddīn Mubārak Shāh ascended the throne of Madūra in 761 which is testified by Com No 26 in Mr Rodgers' list<sup>1</sup>. The specimen (No 4) in the collection of the Indian Museum bears the date 760 and thus brings the initial date of Mubārak Shāh a year earlier. It is further interesting to note that the piece represents a new type of this Sultān in which the legend is in Arabic while in his later issues it is found in Persian.

Com No 5 (copper)



A H 764 , weight 25.7 grains

*Obv* محمد مصطفى (Muhammad Mustafā)*Rev* النبی البصا (The pure Nabī)

Mr Rodgers' No 21 and Prof Hultzsch's No 22<sup>2</sup> represent this type but the date on their coins is 765. Mr Desakāchārī's No 21<sup>3</sup> is said to bear the date 764, but has not been illustrated.

There is a divergence of opinion among Numismatists as to the reading of the legend on the reverse of this specimen. Mr Rodgers did not offer any reading whatever. Prof E Hultzsch was inclined to read it ناصب النبی (Nāṣifun-Nabī) while Mr Desakāchārī's reading is النبی البصا (An-Nabī l-bāṣafā). I prefer the latter reading on two grounds, firstly that the initial word in the second line on the reverse is ن, which may be read either ن (Nā) or ب (bā), by adding either above or below it a

<sup>1</sup> *J A S B*, 1895, pp 49-50<sup>2</sup> *J R A S*, 1909, p 681<sup>3</sup> *Ibid*

نقطة (dot) which is absent here, but the terminal portion of the letter ف (Fā) in صا (Saffā) has been raised to a considerable height indicating that it is but the letter ا (Alif) and not a flourish of the letter ف (Fā), secondly, the legend on all the specimens of this type is in Persian while نامی لی (Nāmafun Nabī) would be purely Arabic which is untenable.

The dates that have so far been found on the coins of Mubārak Shāh range successively from 760 to 770 with the exception of the years 762 and 766.

The last Sultān of this short-lived dynasty was Sikandar Shāh whose coins are dated in 774 and 779, but no coin of the intermediate period has ever come to light. The epigraphical records of the South reveal that the Hindu kingdom of Vijayanagar was at that time rapidly growing in power and had overshadowed the Muslim rule in Madūra.<sup>1</sup> In an inscription<sup>2</sup> of 1371 it is recorded that Gopanna, the General of Bukka I, the 3rd king of the first Vijayanagar dynasty, defeated the 'Turushkas', i.e. the Muslim army and it is probable that the final extinction of Muslim power in Madūra was effected by this king and most likely in the year 779 (= A.D. 1377) which is the latest date found on the coin of Sikandar Shāh.

In conclusion, I would like to point out the gaps still existing in the chronology of the Muslim Sultāns of Madūra, viz. from 742 to 744, 746 to 756, 758 to 759, 771 to 773 and 775 to 778. It is probable that the state of continuous warfare between Madūra Sultāns and the rising Vijayanagar power was responsible for some of these lacunae.

SHAMSU D DIN AHMAD

<sup>1</sup> *Cambridge History of India*, Vol III, p. 150.

<sup>2</sup> *Epigraphia Indica*, Vol VI, p. 100.





Janjira is a state within the political agency of Kolaba in the Konkan district, Bombay. The original name was 'Jasira' meaning 'an island', but the present name is its corrupted form under the Maratha influence. The state was founded by an Abyssinian (i.e. an Habshi) about the year 1489 and is still under the sway of a Sidhi chief entitled 'Nawāb of Janjira'. The state was under Bijapur for sometime and during the reign of Aurangzeb, it passed under the Mughals. During both these periods, the Sidhis served as the chief admirals of Deccan and were in charge of the Muslim Naval Power in the Indian Ocean. But after the fall of the Mughal Empire this state had also to face the disturbing elements of the Maratha invasions and English aggressions. The former could never establish their superiority over the Sidhis, while the latter could succeed in bringing them under the British suzerainty only in the year 1861.

As regards the coinage of this state practically nothing has yet come to light. In Volume IV of the Indian Museum Catalogue (Page 213) a solitary coin of Ḥaṣḥim Khān III (1848-79 A.D.) is described and illustrated. It bears the usual legend of the Emperor Shāh 'Alam with a small counter mark "𑂔𑂗" (ja) in the Devanāgarī character, which it is said stands for Janjira. The authority of Prinsep's 'Useful Tables' is cited in support of this identification and his mention of the Currency of 'Ankurhi' and Habshi rupees at this place is quoted. This however, does not appear to be quite correct. But as long as no other evidence is brought to light, this theory of 'ja' (which is also a mint mark of Marathas) has to be allowed to continue to mark the Janjira coins in case of silver coins.

As regards the copper issues of this state it may be said with certainty in view of the specimens that we have before us that none of them bear any counter mark in the Marāṭhī or Devanāgarī script.

Unfortunately we have not got a large collection of dated coins but all that we have so far go to show that the Sidhis were striking their own coins till at least as late as the year 1867-68 A.D. from the dates 1284 and 85 A.H. which clearly appear on some of the coins.

These specimens are taken from two collections (1) the Cabinet of the Prince of Wales Museum and (2) that of Mr Gadgil. A collective study of both these collections which consists of about 50 coins has proved very useful in pursuing this study.

The coins are of the three rulers, viz. (1) Sidh Ḥaṣḥim Khān II (1789-92 and 1804-1826), (2) Sidh Muhammad Khān (1826

1848) and (3) Sidi Ibrāhīm Khān III (1848-1879) but only the coins of the last mentioned Nawāb bear two dates, the years 1284 and 1285 A H which correspond with 1867-68 A D

As regards the legend on the coins it is interesting to find that though the Nawābs of Janjira were in no way under the control of the Mughal Emperors, they had to follow the usual practice of striking the coins in the name of the Mughal Emperor, but they were bold enough to strike their own names as well on the coins

So, on the coins of Ibrāhīm Khān II, who ruled from the year 1789 to 1798 with a break of about twelve years, we find the inscription عالم گیر بادشاہ عاری on one side and سیدی ابراہیم عاری on the other. On some coins Shāh 'Ālam's name (شاہ عالم) is also inscribed in place of Alamgir's

This ruler was, as a matter of fact, a contemporary of Shāh Ālam II and came to the throne in the 31st year of that Emperor but still we find the name of the previous Emperor 'Ālamgir II (1754-59) on some coins. This leads one to surmise that, ignoring the death of 'Ālamgir II and the subsequent change on the throne of Delhi, the mint-officers at Janjira first continued to strike coins in the name of that ruler, but afterwards replaced it by the name of Shāh 'Ālam II. But this surmise is nullified by the fact that even on the coins of his successor, Sidi Muhammad Khān, we find the name of 'Ālamgir on one side and his own name on the other side. The size, weight, and type of the coins of this ruler are quite similar to those of his predecessor

Then we come to the second Sidi Ibrāhīm. It is not possible to say at this stage whether or not he struck coins like those of his predecessors, but we have a series of coins of the later years of this ruler on which it is found that the Imperial name is altogether omitted

On these coins we see —

سکہ زد در ملک کوکب شاہ ابراہیم محمد جان on the obverse, i.e. the King Ibrāhīm Muhammad Khān struck coin in the country of Konkan in the year 1284, and بامر مصلحتی رسول الله الصمد 'By the order of the Chosen One' (i.e. the Prophet) and the help of God—the Eternal One, on the reverse

These coins also have a crescent and some stars on both the sides

One of these bears the date 1285

It appears that the currency went on becoming more and more debased in subsequent years, and it appears that the mint-masters did their work very carelessly. We notice also that the calligraphy which was already crude becomes cruder still and the reverse is perhaps struck with an inverse die and consequently

the imprint bears inverted letterings which when put before a mirror shows the legend in its correct position.

It appears that this ruler made an attempt to distinguish his coins from those of his grandfather Ibrāhīm, by adding his father's name and hence the full name on these coins appears as Ibrāhīm Muhammad Khān. Another distinction is that he drops the word *مدوی* (Fidwi) meaning 'devoted servant' or 'a vassal' and replaces it with the word 'Shāh'.

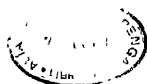
These coins also enable us to correct the statement made in the Bombay Gazetteer, Vol XI (Kolāba and Janyira), page 449, in which it is said 'In 1834, the British Government declared Janyira to be subject to the British Power and in virtue of its supremacy, abolished the Janyira mint which issued a debased coinage', and safely substitute the date by 1800, when the Nawāb was deprived of his criminal jurisdiction and a resident British Officer with limited judicial powers was appointed to the Political charge of the state. By this treaty the Nawāb was bound to communicate all important matters to the British Government through this Political Officer and follow his advice.

R. G. GYANI



COINS OF JANNINA

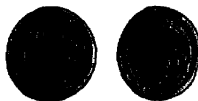




321 A COIN OF THE 'AMMISIDS FOUND AT PAHARPUR, BENGAL.

This coin was discovered in the ruins of the monastery at Paharpur during the course of excavations. The foundation of the establishment at Paharpur is attributed to Dharmapala, the second king of the Pala dynasty, who lived in the last quarter of the eighth century A.D.

The coin belongs to the Abbaid Caliph Hārūn-ar-Rashīd who was a contemporary of Dharmapala. It was issued from the mint Al-muhammadiya and bears the date A.H. 172=A.D. 788.



O  
Obv centre

لا اله الا  
الله وحده  
لا شريك له

margin

بسم الله صرف هذا الدرهم بالمحمدية سنة اثنان و سبعين و مائة هـ

Rov centre

سلام  
محمد رسول الله  
عنا امره محمد  
بن امير المؤمنين  
صدر

margin

محمد رسول الله ارسل بالهدى و دين الحق ليظهره على الدين  
كله و لو كره المشركون هـ

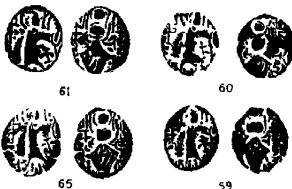
( 78 N )



The mmt 'Al-muhammadiya' which was established by the sultan Al-mansūr, in the year A H 148=A D 785, may be identified with the city of 'Ar-Ray' which was destroyed by the Mongols of Persia in the 13th century A D

K N DIXMIT

In March, 1925, a dozen debased gold coins of the later Kushānas, found in Hardoi district were acquired for the Provincial Museum, Lucknow. While listing them along with other coins of this type in the Museum collection I discovered recently the name of a new chief who, like Kṛtaviśva, must



have ruled in the Punjab and other parts of North Western India during the fifth and sixth centuries. His name as is clear from the Brahmi legend which appears on the reverse of no less than five coins of the lot is Śrī Salonavira. All the five coins have a close resemblance to a coin illustrated by General Cunningham in his *Coins of the Later Indo-Scythians*, Pl. VI-12, and assigned by him to Śrī Śāhastya. There appears to be a mistake in the reading of the reverse inscription on this coin.

The coins of the Lucknow Museum clearly show the name Śrī Salonavira on the reverse and the letters  $\chi\delta$  on the obv.

On grounds of general technique and the style of writing they undoubtedly belong to the lot of *Astara* coins and as the find fortunately includes a coin of Śrī Kṛtaviśva I am inclined to think that Śrī Salonavira might have been a ruling chief a few years before or after Śrī Kṛtaviśva.

On the obv. we see the king standing at altar, a debased Brahmi legend *Kida* vertically under his left arm and Brahmi

$\chi\delta$  on the right. The rev. has the throne godname

Ardokhaho, a debased marginal Brahmi legend and Śrī Salonavira or Śrī Salona

Obv		Rev
No 6905	𑀧𑀸𑀓	Śrī Salonavira
„ 6906	Do	Śrī Salona
„ 6907	—	Do
„ 6910	—	Do
„ 6911	𑀧𑀸𑀓	Do

DESCRIPTION				
Obv		Rev		
No	6904	King standing at nitas, de based By legend Kṛiśa ver tually under his arm	Throneś based legs and torso	Ardokhaho, de marginal
6905	Do	𑀧𑀸𑀓	Do	Śrī Salonavira
6906	Do	do	Do	Śrī Salona
6907	Do	—	Do	do
6908	Do	—	Do	
6909	Do	𑀧𑀸𑀓	Do	
6910	Do	—	Do	Śrī Salona
6911	Do	𑀧𑀸𑀓 (clear)	Do	do
„ 6912	Do	𑀧𑀸𑀓 ?	Do	—
„ 6913	Do	—	Do	Śrī Kṛitavīrya
„ 6914	Do	𑀧𑀸	Do	
„ 6915	Do	—	Do	

PRAYĀG DAYĀL







On the 23rd of February, 1914 and on the days following, a collection of 132 Danish coins of Tranquebar was sold at Amsterdam under the direction of Mr Schulman a well known numismatist and dealer in coins<sup>1</sup>. This collection was part of the whole collection of Henry Thomas Grogan of London. The catalogue of the whole collection published by Mr Schulman, is the only catalogue describing Danish Coins. Forty seven specimens of these coins are reproduced in plates I and II at the end of the catalogue.



In 1616 the *Dansk Ostindisk Compagni* (Danish East India Company) was formed at Copenhagen under the protection of King Christian IV. The Danish merchants settled at Tranquebar—a small territory on the eastern coast granted to them by Raghunatha Nayak of Tanjore in 1620. In the following year the Danish Castle the Dannebrog, was being built. The first company was dissolved in 1729 and in 1732 during the reign of Christian VI, a new company was formed called the *Dansk Asiatisk Compagni* (Danish Asiatic Company) that lasted till 1839. In 1845, the Danish possessions in India were sold to England for 2 million kronor.


During a short visit I paid to Tranquebar during the month of April, 1933, I tried to collect some Danish Coins but I was not very successful. Mr Mahiprimal Chettiar showed me a few coins he had collected and gave me three duplicates. But an old Catholic of Tranquebar, Mr G. Thamburamy Pillar offered himself to search for old coins and soon after he wrote to me that he had traced a representative collection, the owner of which was ready to sell it. Finally this collection was acquired for the coin cabinet of the Indian Historical Research Institute during the month of October last. It consists of 34 coins. These coins along with the three coins presented by Mr Chettiar and another one existing in our collection for some time make 38 coins. In this collection all the Danish Kings of the period 1620-1845 are represented.

The Danes like to adorn their coins with monograms. All the Danish Coins of Tranquebar bear at least one monogram, sometimes two. Occasionally the King's monogram is doubled. Some of the continental coins of Frederick VIII (1906-1912) have also a double monogram. The monogram of the King, is formed with his initial and the figure of his reign. The initials during this period are only two for all the kings were called either Christian or Frederick alternately. In the first case the



<sup>1</sup> Schulman, Collection Henry Thomas Grogan, pp. 1-9.

figure is placed inside the letter C, thus    In the second case the figure is intermixed with the initial F in this wise    Similar monograms are also seen over the gates of the Tranquebar Fort. Over the royal monogram there is always a crown.

In other cases the initial is mixed with an R—the initial for *Rez*—and below it the Roman figure is placed between two strokes of the initial, thus  

Sometimes the monogram is double, viz. two C's or two F's with two figures all intermixed, for instance,  as the

double monogram of Christian VII. The other monogram that sometimes occupies the reverse of the coin, is the monogram of the Company. Since there were two companies with different names, the monograms are also two. First the monogram was

 Afterwards it was changed thus  At

times this monogram is also covered by the royal crown. Putting aside other peculiarities which will be given in detail when describing the coins, something must be said about the Danish Coat-of-arms. The silver coins have the Danish Coat-of-arms, representing three Norse lions running to the left, the whole shield being topped by a crown. On some copper coins one lion only is represented.

The coins current at Tranquebar had two different origins. The gold coins, called ducats, were struck at Copenhagen, but evidently were destined to circulate in India as the reverse of one of the ducats of Frederick III. clearly discloses it bears a sail round which in block letters this inscription is read *Dominus Providebit*, while on each side of the ship one discovers a syllable of this Latin word *tan-dem*. All the other coins were struck at Tranquebar itself.

Among the coins minted at Tranquebar there is a gold coin of the type of the Hindu pagoda. It was struck during the reign of Christian VII.

The silver coins were first called *fano*, from the Tamil word *fanaan*, a small South Indian coin. (In the time of Frederick IV and Christian VI for instance.) Later on in the time of Frederick V these were called *Royalner* and finally *Royalin*. But in the time of Frederick VI the word *fano* appears again.


The copper and lead coins were called *Kas*, for *cash*. The first coins struck at Tranquebar were of lead. In 1667 the first copper coins were minted at Tranquebar. They were *double Kas* coins.

The Tranquebar silver coins were equivalent to 1/8 of the ordinary *Sicca rupia* or to 80 Kas of copper

The coins acquired for the Indian Historical Research Institute are, in their chronological order, the following —

*Christian IV (1588-1648)*

1 Lead 4 Kas

*Obv* The royal monogram 

*Rev* The Dansborg Castle

This is one of the very early issues, not existing in the Grogan Collection. Schulman nevertheless speaks of these issues as bearing the figure of the Dansborg Castle on the reverse. Our specimen shows the façade of the castle with a square door in the centre and three turrets on top.

*Frederick III (1648-1670)*

2 1667 Copper 3 Kas

*Obv* Royal cypher F3, not intermixed under a crown surrounded by two circles, one made by a continuous line, the other one of dots. Between these two circles to the right, the year 1667.


*Rev* The Norse lion crowned current to left and attacking a serpent, all surrounded by a circle of dots.

This is one of the coins of the first copper issue. It was not in the Grogan Collection.

*Christian I (1670-1699)*

3 1680 Copper 1 Kas

*Obv* The King's double monogram under a crown

 On one side of the monogram S, on the other O, that makes SO, i.e. 1680

*Rev* The Company's monogram under a crown

4 1692 Copper 1 Kas

*Obv* The King's double monogram under a crown as above

*Rev* The Company's monogram under a crown as above. To the right 6, and below 92, that makes 692, i.e. 1692

- 5 Dateless coin Copper 1 Kas


*Obv* As above*Rev* The Company's monogram under a crown as above

- 6 Dateless coin Lead 4 Kas


*Obv* As above*Rev* As above

(This coin is much worn)



- 7 Dateless coin Lead 10 Kas

*Obv* The King's monogram  under a crown*Rev* As above Below X, i.e. 10 Kas*Frederick IV* (1690-1730)

- 8 Dateless coin Copper 1 Kas

*Obv* The King's monogram , i.e. F, and 4, under a crown surrounded by dots*Rev* The Company's monogram (much damaged)*Christian VI* (1730-1746)



- 9 Dateless coin Copper 1 Kas

*Obv* The King's monogram , under a crown*Rev* The new Company's monogram , under a crown

- 10 Dateless coin Copper 2 Kas

*Obv* As above*Rev* As above Under monogram 2 between two dots, viz 2 Kas*Frederick V* (1746-1766)

- 11 1763 Copper 4 Kas

*Obv* The King's monogram  under a crown surrounded by dots*Rev* The Company's monogram as above, but the A, on a higher level, thus  On one side of

the monogram 17, on the other 63, i.e. the date 1763  
Below 4, i.e. 4 Kas

12 1963. Copper 4 Kas

*Obv* As above

*Rev* As above

13 176 Silver Royalin

*Obv* As above

*Rev* The Danish Coat-of-arms with three Norse lions  
current to left. Shield topped by a crown. On one side 17  
On the other, 6 Above Royalin in block letters

*Christian VII (1766-1808)*


14 1768 Copper 10 Kas

*Obv* King's double monogram  under a crown

*Rev* Company's monogram  Below \

Kas Below 1768 within a circle of dots



15 1770 Copper 4 Kas

*Obv* King's monogram  under a crown

*Rev* Company's monogram as No 11 with 17 to left  
and 70 to right, i.e. 1770 Below 4 i.e. 4 Kas

16 1777 Silver Royalin

*Obv* King's monogram as above within a circle of dots

*Rev* Danish Coat of arms as No 11 with 7 to  
left and 77 to right, i.e. 1777 Above Royalin in block  
letters, with  turned to left, thus 

17 177 Copper 2 Kas

*Obv* As above No circle of dots can be seen

*Rev* Company's monogram as No 15 with 17 to left  
and 7 to right Below 2 i.e. 2 Kas

18 1786 Copper 4 Kas

*Obv* As above

IV

*Rev* Kas

- 786



19 1788 Copper 4 Kas

*Obv* As above*Rev*

Kas 1788, within a circle of dots

20 178 Silver Royalin

*Obv* As above*Rev* Coat-of-arms as No 16, with 17 to left and 8  
to right Above Royalin in block letters (Worn)

21. 1790 Copper 4 Kas

*Obv* As above, with a dot after number 7*Rev* (IV)

(K)AS

(17)90 within a circle of dots

22 1800 Copper 4 Kas

*Obv* As above*Rev.* (IV)

Kas

1800

23 1782 Copper 6 Kas


*Obv* As above*Rev* VI

Kas

82

*Frederick VI (1808-1839)*

24 1810 Copper 4 Kas

*Obv* The King's monogram  under a crown*Rev* IV

Kas

1810

25 1816 Copper 10 Kas

*Obv* As above*Rev* (X)

Kas

1816

- 26 1820 Copper 4 Kas  
*Obv* As above  
*Rev* IV  
Kas  
1820
- 27 1823 Copper 4 Kas  
*Obv* As above  
*Rev* (IV)  
(K)as  
1823
- 28 1831 Copper 4 Kas  
*Obv* As above  
*Rev* IV  
Kas  
1831, within a circle of dots
- 29 1832 Copper 4 Kas  
*Obv* As above within a circle of dots  
*Rev* IV  
Kas  
1832 within a circle of dots
- 30 1833 Copper 4 Kas  
*Obv* As above  
*Rev* IV  
Kas  
1833, within a circle of dots
- 31 1838 Copper 4 Kas  
*Obv* As above  
*Rev* IV  
Kas  
1838
- 32 1838 Copper 4 Kas  
*Obv* As above  
*Rev* As above within a circle of dots
- 33 1838 Copper 10 Kas  
*Obv* As above  
*Rev* \* X \*  
KAS  
1838, within a circle of dots

34 1839 Copper 4 Kas

*Obv* As above

*Rev* IV  
Kas

1839, within a circle of dots


35. 1839 Copper 4 Kas

*Obv* As above

*Rev* As above  
Very beautiful specimen

*Christian VIII* (1830-1848)

36. 1842 Copper 4 Kas

*Obv* The King's monogram  under a crown,

, within a circle of dots

*Rev* IV  
Kas  
1842

37 1844 Copper 4 Kas

*Obv* As above

*Rev* IV  
KAS  
1844

38 1845 Copper 4 Kas

*Obv* The King's monogram as above but without  
roman numerals

*Rev* (IV)  
(K)AS  
(1)845, within a circle of dots

This is the last coin struck at Tranquebar The Danish  
possessions were sold to England the same year

H HBRAS, S J

*Arco*—At the meeting of the Numismatic Society held at Benares in 1928, I exhibited a coin of Farrukhsiyar issued from Aurangabad Mint dated 1123 A H and 7 R Y. At that time 1123 seemed to be a freak and obviously it is as Farrukhsiyar ascended the throne in 1124 A H and all the coins that have been discovered till now bear the date 1124 or an after date. Consequently all the numismatists reckon his reign from 1124 A H. About three coins in our Cabinets go to prove that coins were struck in the name of Farrukhsiyar at least as early as 1123 A H if not 1122 A H.

History says that in 1123 A H Farrukhsiyar had claimed the throne for his father Azimush shāh. But these coins and particularly the coin dated 1123 A H and 2 R Y suggests that Farrukhsiyar might have claimed the throne for his own self in 1122 A H.

I am describing here three coins dated 1123 A H because one of them bears the date 1 R Y, the other 2 R Y (which suggests that Farrukhsiyar must have claimed the throne in 1122 A H). On the last one the R Y is cut. But all of them have been struck from different dies. According to Khān Khān Farrukhsiyar claimed the throne for his father in 1123 and after his father's death claimed the throne for his own self in the same year. This author says that Farrukhsiyar struck coins in his own name in the same year.



A



*Obv*

*Rev*

(سیر)

ماوس

(ح) ق موح

مید

(د) ر

احد

- ارشد کل ر سیم و در

سه حلوس

ش

صر

- ناد که بحر و ر ۱۱۲۳

ارکا (ت)



B


*Obv*
*Rev,*

سیر

مانوس

حق فرح

میمنه

سکه رد

۲

ار فصل بر سیم و در

سه خلوس

شاه

صر

ماد بحر و بر ۱۱۲۳

ارکات



C


*Obv*
*Rev*

(حق فرح سیر)

مانوس

سکه (رد)

(سه) خلوس

ار فصل بر سیم و در

(صر)

شاه

ارکات

ماد بحر و بر ۱۱۲۳

*Udgir (A new Mint)*—These two coins are from an unpublished mint, called *Udgir*. One of them is struck in the name of Aurangzeb and the other in the name of Farrukhsiyar. The following is my reading of the coins —



D



Obv

عالم گیر  
اورنگ زیب  
شاہ  
رد چو مدر میر  
در حہاں

Rev

حلوس  
س  
لا ماو  
میست  
۱۰۹۸  
الطمر  
دار قلعہ اودگیر



E



Obv

شاہ  
مرو و روح (سیر)  
رد ار فصل حق

Rev

ماوس  
میست  
سہ احد حلوس  
سر  
اودگیر

On Aurangzeb's coin which is dated 1098 the mint name Udgr is followed by the epithet دار الطمر. It may be noted that after 1097 H. Y. on the coins struck at Bijapur also the mint name is followed by the epithet دار الطمر. On the coin of Farrukhsiyar both the epithets are omitted.

**Bankapur Mint**—Coins of Rafiud Durrat issued from this mint are known, but no coin has as yet been published which

bears the name Shams-ud-Din. The coin described here not only bears this name but also a new legend or couplet which has not been deciphered fully as yet and which is unpublished.

The following is my reading of the coin —



F



Obv

Rev

رفع الدرجات  
حیا ۱۱۳۱ شمس الدین  
ت  
— — — —  
مه حور

مانوس  
— — — —  
سه خلوس  
— — — —  
سکا پور

*Sahrind Mint* — The earliest published coin in the name of Aurangzeb from this mint is coin No 1504 of the Indian Museum Catalogue. It is dated 1103 A H (R. B. Whitehead)<sup>1</sup>. The coin described here is dated 1102 A H 34 R Y.



G



Obv

Rev

عالم گیر  
۱۱۰۲  
اورنگ زیب  
ش — — — —  
رد چو ندر میر  
س — — — —  
(در حان)

مانوس  
— — — —  
۳۳  
سه خلوس  
— — — —  
سهرند

<sup>1</sup> Introduction to Punjab Museum Catalogue, p. 81

*Sikākul Mint* — Till now the mint Sikākul is represented only by two Emperors, Farrukhsiyar and Ahmad Shāh. The Hyderabad Museum Cabinets contain coins of Aurangzeb and Jahāndār Shāh, one each of 1100 A H and 36 R Y (Sic) and Hijri Year out and احد R Y respectively. The couplet on Jahāndār Shāh's coin (yet to be deciphered in full) is new. The following is my reading of the coins —



H



Obv

Rev

عالم گیر

ماوس

۱۱۰۰

میست

اورنگ زیب

۳۶

شاه

جلوس سه

رد چو بند میر

صرب

که

سیکا کل

(در جهان)



I



Obv

Rev

چو صاحبقران

ماوس

شاه

میست

جهاندار شد باد

سه احد جلوس

که

صرب

جهان

سیکا کل



*Mumbai Mint*—According to Mr Whitehead, the earliest known issues from this mint are Rupees of Farrukhsiyar (see Introduction to Punjab Museum Catalogue, page 110). Our cabinet contains a unique coin issued from this mint by Farrukhsiyar's predecessor Jahānḍār Shāh. The following is my reading of it—



Obv

مر و ماه ابو الفتح

۳۶۱۱

ل



Rev

حلوس

میست

ماوس

(صر) ب

سه

KHWĀJA M AHMAD

*Note*—The Hijri-Julian dates stamped on the Arkāt Rupees of Farrukhsiyar are undoubted blunders. It is a mistake to suppose that these 'freaks' are found only in the Haiderābād State Museum or that they have not been published before. No less than six of them are registered in the P M C (Nos 2154-2158). The three coins mentioned in this article are all described there also and Mr Whitehead has not failed to notice the erroneous dating. Khwāf Khān is a careless and slipshod writer and Sir Jadunāth Sarkār and Mr Irvine have shown that his chronology is confused, inconsistent, and unreliable. The literary evidence from other contemporary authors leaves little doubt that Farrukhsiyar did not 'claim the throne' before 1124 H (vide Irvine, *Later Mughals* and my *Historical Studies on Mughal Numismatics*, 279-281). The Numismatic testimony is even more conclusive. Bahādur Shāh Shāh 'Ālam's coins of 1124 H are all in our museums. The only known coins of 'Azīmush shāh are of 1124—'Ahd and hundreds of Farrukhsiyar's own coins from more than twenty mints postulate the fact that 1124 H was his first *Julian* year and are serially dated accordingly. If these Arkāt Rupees are right, all these other coins must have been wrongly stamped—an unthinkable conclusion. The supposition that Farrukhsiyar 'claimed the throne' at a time when not only his grandfather, but his father, was alive is historically preposterous and numismatically absurd. Khwāf Khān himself explicitly states that he did so only after he heard of the death of his father—which took place on or about 20th Safar, 1124 H [S H H, Editor]

In 1902, Dr G P Taylor, the veteran Numismatist, who may be called the original authority on the coins of Gujarat wrote an exhaustive article on the subject. In that article Dr Taylor has described five mint towns of the Gujarat Sultans. The fifth one was read by Mr H N Wright as Khānpur. Although various scholars have written about the Coins of Gujarat Sultans, during the intervening thirty one years, no new mint towns have been noticed. It is therefore permissible to invite attention to three new mints which have been noticed by me while preparing the Catalogue of Coins of Gujarat. These are —(1) Dīb (Diu in Kāshnāwād), (2) Burhānpur, which was read as Khānpur, and (3) Daulatābād (Baroda).

Now I will take up each mint, one after the other, and describe all those coins which bear the name.

(1) Dīb, Div or Diu derived its name from the Sanskrit word *dyupa* an island, and in former times was a celebrated holding of the Chāvādā Rājputs. The total area of the whole island is about twenty-five square miles and there are eleven or twelve small villages, besides the town and the fort of Div. This island is said to have been the seat of the Chāvādā Rājputs in the 8th Century A D and was held by them till the 12th or 13th Century when they were ousted by the Vāghelās, who were in turn expelled by the Muhammadans in 1370 A D, when Jaisingh Vāghelā was conquered by them. In the time of Sultan Mahmūd Begāda of Gujarat, Dīb was distinctly a Muhammadan port. From its important position at the mouth of the gulf of Cambay, and because it was a port of call for vessels trading with the Red Sea and the Persian Gulf, this island rose into importance and was frequently the seat of the local Government of the province instead of Junāgnadh (Bombay Gazetteer, Vol VIII, pp 289 and 434). Malik Ayāz, who was one of the great nobles of Sultan Mahmūd Begāda and who was famous for his impartiality and charitable habits, was then the Governor of Div. Although he was a slave bought with gold, he had the ability of an able administrator. He had a large tank of leather made for storing water and when his army was on the march, they took water from it. He laid out gardens in the island and built the fort of Div which was destroyed by the Portuguese by whom another was constructed in its place. There are numerous references in the contemporary histories which go to show that the Sultans of Gujarat used to visit this island as a pleasure resort very frequently and even stayed there for months. After the death of Bahādur Shāh in 943 A D, Div passed completely into the hands of the Portuguese.

Following are the coins which exhibit this mint

*Mahmūd Shāh I, 863-917 A H*

No 1 Silver 86 grs , 8 size, Mint Dīb, H 900

*Obv* In dotted circle السلطان الاعظم ناصر الدین اور العتج

*Rev* In square محمود شاه السلطان .

Margins —Left حة .

Top ديب

Right ← Taylor No 32

Bottom ٩

Outer linear and dotted circle

This coin was in the Collection of Dr G P Taylor.

No 2 Silver 87 grs , 7 size, Mint Dīb, H 900

*Obv* As on No 1

*Rev* As on No 1

No 3 Silver 42 grs , 55 size, Mint Dīb, H 900.

*Obv* As on No 1

*Rev* As on No 1

These two coins which originally belonged to Dr G P Taylor were purchased from Mr S M Contractor of Bombay (2) Burhānpur (which was read as Khānpur) was founded by Nusr Khān Farūqy in honour of the famous Shaikh Burhān-ud-dīn of Daulatābād Khānpur, or to give it its full name, Khānpur Wānkānōr is a town on the left bank of the River Mahu, midway between Baroda to the south and Dākōr to the north and it is difficult to believe that a mint of the Gujarat Sultans existed at such an ordinary village Dr Taylor also admits that he failed to discover a single reference to this Khānpur in the histories of the reign of Muzaffar II and was unable to suggest any reason for that Sultan having caused coins to be struck in his name at that mint On the other hand, Burhānpur has played an important part in the history of Gujarāt and the Farūqy Kings of Burhānpur used to pay tribute to the Sultans of Gujarāt and owned allegiance to those monarchs There are numerous instances in history which go to show that Burhānpur was under the control of the Sultans of Gujarāt and they had full authority in appointing officers to govern Burhānpur and Āsir Some of the references are given below —

سلاطین شاه بحری و عادل شاه بجاپور و هاشم رار و ایلچ پور

و قطب شاه گلکنده و راحه علی خان برهاپور یست و پنج لک  
هُون بطریق پیشکش می رسایندد .

Mirāt i Ahmadi, p. 23

Translation —

Nizām Shāh Bahmanī, Ādil Shāh of Bijāpur Hāshim of Berār and Ellōhpur, Quṭb Shāh of Golconda and Rājū Ah Khān of Burhānpur, used to send twenty-five Lacs of Huns every year as tribute

In the reign of Mahmūd Shāh Begda

در سه ۹۰۴ چون مقام تهالیر رسید بعد عید الصحی عالم  
خان ابن احس خان را مخاطب عادل خان مخاطب ساخته چهار  
سلسله فیل و سه لک تکیه اعام فرموده بمحکومت اسیر و برهاپور  
تعیین فرمود

Ibid, p. 60

(At Thālner), after the Id-ul-duhā Alam Khān the son of Ahsan Khān, was ennobled by the title of Ādil Khān and four elephants and three Lakhs of tankas were given to him and he was placed in the government of Āsir and Burhānpur

Mirāt i Sikandari, translated by  
Fazlullah Faridi p. 77

In the reign of Muzaffar Shāh II

و در همان محل عادل خان حاکم اسیر و برهاپور که به سلطان  
ست دامادی داشت با فرزدان آمده ملارمت حاصل نمود .

Ibid, p. 62

At this camp A'zam-Humāyūn Ādil Khān of the exalted throne, ruler of Āsir and Burhānpur, who was the Sultan's son-in-law, came with his sons and waited upon the Sultan

Mirāt i Sikandari, translated by  
Fazlullah Faridi p. 93

In the reign of Mahmūd Shāh III

تا نواهی برهاپور رسیده بمبارک شاه پیغام نمود - که عماد  
الملک را گرفته به فرستد - چون این معنی از مبارک شاه بعمل

یامده قرار جنگ داده - در حوالی دامگیری معرکه قتال آراسته  
 شد - مارک شاه شکست یافته پناه قلعهٔ اسیر رُد و فیلاں مای  
 و اثنائه سلطنت او بدست سلطان محمود اُفتاد - عماد الملک او آخا  
 گریخته بمندو رُد قادر شاه حاکم مالوه رفت - سلطان چند رور  
 به رهاپور اقامت گزیده - آخر الامر قرار صلح که خطه و سکه  
 در رهاں پور و اسیر نام سلطان محمود ثانی بوده باشد \*

*Ibid*, p 77

Daryā Khān took the Sultan in pursuit as far as the Burhānpur frontier and sent a message to Mubārak Shāh asking him to capture and send the traitor 'Imād-ul-mulk, and in case he did not, that his harbouring him would not bear good fruit. He collected his army and gave Daryā Khān and the Gujarāt Sultan battle at the Village of Dangri, a dependancy of Burhānpur, but being defeated, withdrew to the lofty fortress of Āsir. The famous elephants of Mubārak Shāh fell into the Sultan's hands. Thence the Sultan went to Burhānpur and 'Imād-ul-mulk fled and sought shelter with Kādir Shāh at Mandū, the ruler of Mālwa. The Sultan remained for some time at Burhānpur, and eventually made peace, stipulating that the public sermon should be read and the coins struck in his name.

Mirāt-i-Sikandarī, translated by  
 Fazlullah Faridī, p 211

The following coins are inscribed with this mint —

*Muzaffar Shāh II, 917-932 A H*

No 4. Silver 110 grs, 7 size, Mint Burhānpur, H 921

*Obv* المود تائم الرحمن شمس الدین و الدین او العصر

*Rev* مظهر شاه السلطان فی رهاپور ۹۲۱

No 5 Same as No 1, H 922

*Obv* As on No 1, but in dotted circle

*Rev* As on No 1, but date ۹۲۲

- No 6 Silver 111 grs , 65 size, Mint Burhānpur, n 923  
*Obv* As on No 1  
*Rev* As on No 1, but date ۹۳۳
- No 7 Silver 111 grs , 7 size, Mint Burhānpur, n 924 ?  
*Obv* As on No 1  
*Rev* As on No 1, but date ۹۳۳

The mint town which was read as *حایور* is *حایور* being written in 'Shikasta' like *ح* thus, in my humble opinion

(3) Daulatābād One copper coin of Mahmūd III which originally belonged to Prof S H Hodivālā, has got Daulatābād on the margin of the coin. On pages 61 and 65 of *Mirāt-i Ahmadī*, we find the following references to this place -  
 P 61

بعد چند روز سلطان (مظفر) طرف روده عریمت فرمود  
 و در صلح آن شهری موسوم بدولت آباد آباد نمود که به روده  
 اشتباه دارد

After some days, the Sultan went in the direction of Baroda, and in that district he founded a city which he named Daulatābād (which is known by the name of Baroda)

*Mirāt-i Sikandarī*, translated by  
 Fazlullah Faruqi, p 92

P 65

همدین انا تکسری عارض سلطان شد - آخر الامر در همان  
 بیماری در سه ۹۳۲ هجری از شهر محمد آباد به روده عرف دولت  
 آباد آمده .

Translation —

Meanwhile the Sultan fell sick. At last, in that sickness, he came from Muhammadābād to Baroda *alias* Daulatābād in the year 932 H

From the above extracts, it seems that Baroda was called Daulatābād and some coins were minted there. There is another Daulatābād near Aurangābād which was the new Capital of Muhammad Tughlaq. But this Daulatābād has nothing to do with the Sultans of Gujarāt and so we must find out a place which was within their dominions

*Mahmūd Shāh III, 943-961 A H*

No 8 Copper 145 grs., 6 ams, Mint Daulatābād :—

Obv : *الراى بالله الملك ناصر الدنيا والدين ابو الفتح*.

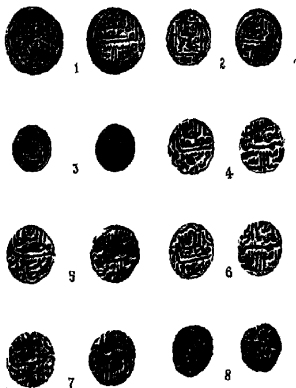
Rev : *محمد شاه بن لطيف شاه السلطان*.

Top Margin *جولاء*.

C. R. SINGHAL.

*Note*—The reading 'Burhānpur' may be wrong or right, but it is certain that Khānpur-Wānkāner was not 'an ordinary village'. It was the most frequently used ford on the Malu, and as such occupied an important strategical position on the Gujrat-Malwa frontier. Qutbuddin Ahmad Shāh crossed the Malu at Khānpur-Wānkāner, when he marched to repel the invasion of Sultan Mahmūd Khalji of Mālwa. (*History of Shahdars, Tr Fazel*, 27, 30) and Bahādur Shāh did the same in 923 A H and again in 937 A H (*Ibid* 183, 184). During the Gujrat rebellion of 991 A H the Mughal general 'Qutbuddin Muhammad Khān sent a strong detachment to occupy and hold the ford of Khānpur-Wānkāner against the advance of the enemy' (*Ibid* 318). Muzaffar II invaded Mālwa in 923 A H and took Māndū in 924. A mint may have been established at Khānpur as the Sultan is said to have been making preparations for driving out the Hindus who had acquired great power in the province ever since 918 H (*Ibid*. 95-96) [S. H. H., Editor.]

SOME NEW MINT TOWNS OF THE SULTANS OF GHAJARAT







The monetary issues of the Durrânî rulers of Afghanistan are modelled on the currency of their predecessors, the Safavîs of Persia and their contemporaries, the Timûrides of Delhi. In design, style, and execution, in effective and artistic arrangement of the legends, in standard of weight and purity of metal, they are, as a rule, equal to the mintages of the 'Great Moguls' which have been sought after and studied with such ardour and enthusiasm during the last half century. Ahmad Shâh's grandson Zaman was, like Muhammad Tughlaq, a 'great moneyer', and struck coins with a variety and profusion which would be inexpressible, if it were not remembered that the short-lived opulence and prosperity of the Abdâlî dominion was founded upon the spoliation and pillage, the blood and tears of Hindustan. The double rupees of that ruler, the Bahawalpur issues of Mahmûd and also of his rival Shuj'â, the double Muhrs struck at Kashmir in the name of the provincial sultan, Nûr-ud-din, are all coins of arresting beauty and worthy of the palmy days when Mughal artistry was at its zenith. It is therefore a matter of surprise and regret that these mintages have not received anything like the study and attention they deserve. The first serious attempt to describe them was made in 1885 by Mr. Rodgers who confined himself to the issues of the founder of the dynasty. This was followed by an article in the 'Numismatic Chronicle', 1888, in which Mr. Longworth Dames listed the coins of Ahmad's successors. The Catalogues of the Durrânî Cabinets of the museums of Lahore (1891-1894) and Calcutta (1898) and of the private collections of Dr. White King and Mr. Eugene Leggett almost complete the scanty and scattered bibliography of these issues.

The preparation, therefore, of a Corpus of all the known mintages of this type was a desideratum and this useful and laborious task has been performed, with its characteristic thoroughness, scrupulous accuracy, and meticulous attention to every detail by Mr. R. B. Whitehead in the third volume of the 'Catalogue of Coins in the Punjab Museum'. The nucleus of this Collection was the Durrânî Cabinet of Mr. Rodgers, which was purchased by the provincial government in the twenties of the last century. It remained stationary and very few additions were made until the fortunate discovery of the huge Bahawalpur hoard in the old Bhatti stronghold of Derawal. This lucky and phenomenal find contained 50,000 Muhrs and 400,000 Rupees and

was first examined and reported on by Mr Whitehead in 1909 (N S , XI, 69) It contained coins of all sorts, but its preponderating constituent was the Durrāni money Almost every type, year, and mint of the three first rulers was represented in it, and though the issues of the later Abdālīs were not quite so abundant, it contained many extremely rare or unique pieces which were first discovered there The mintages of the Pretenders Sulaimān and Humāyūn, the Kābul and Ahmadshāhi rupees of Qaisar, all the known specimens (except one) of the scarce 'Rikāb' or 'Camp' Mint, and several other unique pieces came originally from Bahāwalpur The Punjab Government was not slow to avail itself of the 'happy opportunity' and make its Collection representative by acquiring as many of the rarer types and varieties as was possible The Lāhore Cabinet can now boast of possessing 55 gold, 559 silver, and 59 copper strikings of this dynasty The volume before us, however, is not a Catalogue of this Collection only, though it is a very fine one The local Government have wisely authorized the incorporation in it of Durrāni Coins from all existing sources, public and private, and the inclusion also of the coins struck in the name of Ahmad Shāh's master and precursor—Nādir—from the Mughal ateliers in India The result is that Mr Whitehead's book is not a Catalogue, but a Corpus, in which no less than 1,327 coins—167 gold, 1 007 silver, and 153 copper—are described It must be said, however, that 66 of them are 'numismatic records' of the devastation and terror spread by the invasion of the ferocious Afshār

This is undoubtedly an enormous advance and its immensity is easily realized when it is borne in mind that the total number listed by Mr Dames was 156, by Mr Rogers in the Fourth part of the Indian Museum Catalogue 96, by the same enthusiastic coin collector in the second part of the Catalogue of Coins collected by himself 117, and by the compiler of the White King Sale Catalogue 89

The descriptive list is accompanied by an informative Introduction and fourteen beautifully-finished plates This Prolegomena is in four sections (1) a carefully compiled summary of the history of the Sadozais which was like that of other Asiatic dynasties, a succession of 'valour, ambition, discord, degeneration, and decay', (2) a connected account of the legends inscribed on the Coins, (3) an exposition of the metrology of the series, and (4) elaborate notes on the mints from which the Currency was issued The number of mints dealt with in these Notes is no less than 27, and this fact provides another striking illustration of the progress that has been made in our knowledge of the Series The total number hitherto known was (not reckoning the issues of Mashhad, Khoi Derā Fath, and the Kalhorā *fulūs* of Shikārpur, which Mr Whitehead has for good reasons excluded) about fifteen.

The legends inscribed on the Muhrs and Rupees of the Durrānis are, as a rule, in verse, grandiloquent doggerel 'full of sound and fury, signifying nothing'. But they are occasionally neat and clever, and embody some quaint conceit, learned allusion or ingenious play upon words. Hitherto we were acquainted with only twelve or thirteen of these couplets, but Mr. Whitehead has raised the number to twenty-five. Ten of these unpublished 'Baits', it is true, have not been completely deciphered and two or three words in each of them, it has not yet been possible to read, but these lacunae are sure to be filled up when more specimens come to light. Five out of these ten partially deciphered 'Baits' relate to the extremely rare issues of each of the 'Pretenders' Humāyūn Qaisar, Kāmran, Fath Jang, and Shāhpūr Shāh. Three appear on those of another claimant, Sulaimān. There is one also of Zamān (No. 759) and another of Shujā (No. 1052) which it has not been possible to satisfactorily decipher. But two new poetical legends of the same ruler, one of which (No. 1029) is an imitation of a distich of Farrukh Siyar (Whitehead P. M. C. No. 2130) and another resounding couplet (No. 1220) which could be made out only after comparing and collating four exceedingly rare specimens - have been published in full for the first time.

It will be seen that the volume before us is the most complete account of the Durrāni Coinage and incomparably superior to anything and everything that has preceded it. It is the product of thirty years of patient and devoted labour and it may be safely said of Mr. Whitehead that in regard to the knowledge of these coins he has no equal or peer. 'Eclipse is lost and the rest nowhere'. It may therefore savour of temerity to dare to differ from him or propose emendations or corrections. But the task must be nevertheless undertaken and the risk has to be run.

In the first place then, may I venture to suggest that the rendering of 'the tedious Timūr Shāh distich' is susceptible of improvement. It runs thus -

چرخ می آرد طلا و قره از حورش و ماه  
با کبر چهره نقش سکه تیمور شاه

and is rendered as follows -

'The revolution of heavens brings gold and silver from the Sun and Moon

In order that it may *imprint* on the face of the metal the design of the stamp of Timūr Shāh

It will be seen that the second word of the second hemistich has been read as 'Kunūd'. But the fact that رد takes its

place on the Kashmir issues and that the line will not scan if the *izāfat* is not read after 'Naqsh', shows that the right reading is 'Kanad' from کد 'to dig, to carve, or engrave' (q v Richardson's Arabic-Persian Dictionary). In other words, my submission is that as an 'izāfat' must be put after *Naqsh* the prose order is *Naqsh i Sikka Kanad* (or *Zanad*), not *Sikka Naqsh Kanad* (or *Zanad*). It may be also noted that 'Sikka Naqsh Zanad' would be nonsense.

The couplet on the rupees struck in the name of the Saint Nūruddīn is as follows —

سکه شد روش و شاه نور الدین  
رائع از محموم قطب العارفين

'Coin became bright through Shāh Nūru-d-dīn,  
Current by the Lord of the Pole of Wise Men'

May I say that محموم here does not govern قطب العارفين but is in apposition with it? Nūru d-dīn is styled محموم master, lord, as all Saints and great Spiritual Guides or Teachers are, not only by their disciples, but the laity in general by way of reverence. He is also entitled the 'Pole Star (or North Pole) of the Wise in God', to signify that he had reached the highest stage or zenith of spiritual knowledge. He was not the master of the (قطب العارفين) 'Pole Star of mystic wisdom', but the 'Master' who was also such a 'Pole Star' himself. Mr Whitehead says, following Richardson's Dictionary, that Plato is sometimes styled قطب العارفين by oriental writers, but surely it is not meant here that Nūruddīn was the master of Plato.

I should like to say a word also about the hitherto unelucidated couplet of the third reign of Shāh Shuj'ā which is published for the first time in this volume.

Mr Whitehead arranges the words as follows —

سکه رد بر سیم و زر روشتر از حورشید و ماه  
سلطان حامی دین بی شجاع الملک شاه

It is evident that the 'Bait' is modelled on the Shāh 'Ālam II Couplet (Whitehead, P.M.C. 2858), and the second lines of both are exceedingly similar. But the second hemistich of the Shāh Shuj'ā Couplet in its present form is halting and does not scan. I propose to slightly alter the order of the words and read it thus —

حامی دین بی سلطان شجاع الملک شاه

One of the most striking novelties in this work is the new reading which Mr Whitehead proposes of the first word in the second couplet of the Kābul and Pashāwar Rupees of the second reign of Mahmūd Shāh. Mr Dames and Mr Rodgers read the couplet thus —

سکه دولت در و سیم فرد  
حسرو دیگر سلطان محمود

Mr Whitehead says that it is impossible to read 'Khusru' on the coin figured by Mr Dames and he suggests that we should read 'Hasan'. "The Shāh's title on the Coins, Pl XIII, 1 and 3 and other pieces, is written", he observes, "حس, the name Hasan should be حس, on the face of it, one would expect one of the four letters ح followed by س or ش, no word of this kind suits either context or metre. The word حس 'tame' or the name حس do not seem likely. I cannot suggest anything better than the 'Second Hasan'. Mahmūd Shāh's strength lay on the Persian side of the border" (p 190). Elsewhere, he states that 'the Couplet is of a Persian complexion, on which the King is called by a Shi'a title' (Introd, xxxiii). Mr Whitehead has stated fairly the difficulty in which the matter is involved. He admits that neither حس nor حسرو is distinctly inscribed on the coins. He thinks it must be حس, only because no other name will suit and because he 'cannot suggest anything better'. He postulates that Mahmūd was at this time anxious to secure the support of the Shi'a populations on his border and that he styled himself the 'Second Hasan' with a view to appeal to their religious feelings and prepossessions. But this conjecture rests on a supposition or assumption which is more or less problematical. The love and admiration, the fanatical devotion and veneration of these sectaries for 'Alī and his sons borders upon idolatry and the honours paid to them by the more violent and ignorant enthusiasts are almost divine.

The assumption of such a title by a Sunnī like Mahmūd, the comparison of himself with the martyred grandson whom the Prophet had so deeply loved, was more likely to have annoyed and enraged than to have drawn them to his side. They could not have been blind to his motives, and his hypocrisy and opportunism was more calculated to disgust than to flatter them.

It may be also pertinent to ask if 'Hasan i Digar' is a Shi'a title at all. The Safavi Kings of Persia used to assume on their coins several metaphorical and picturesque epithets to

demonstrate their zeal and passionate devotion to the religious tenets to which Ism'ail the founder of their house had owed his rise to power and greatness. They used to style themselves *Slaves of the King who was Beloved of God* (عبد شاه راجا) *Slaves of the King who was Beloved of God* ('Ali), *Dogs of 'Ali* (کلب آستان حسى 'Dog of the thresh-

old of Husain', R. S. Poole, *Coins of Shahs of Persia*.

These were true 'Shu'ā titles'. It is scarcely possible to assert that 'Hasan-i Dīgar' is a Shu'ā title in the sense in which these expressions are Shu'ā titles.

The title certainly does not mean that Mahmūd entertained any respect or even any friendly feelings for 'Ali, his sons or descendants. So far from declaring that he was 'the dog' or even the 'slave' or 'servant' of Hasan, he had arrogated equality with that beloved Saint and Martyr, and called himself a 'second Hasan', though there was no point of resemblance between himself and that revered personage. And if Mahmūd struck the coins with this title, because 'his strength lay on the Persian side of the border', one would expect them to have issued from some mint in that part of his dominions, and not from Kābul and Peshāwar.

Both Mahmūd and Shuj'ā had, before these pieces were first uttered in 1224 H. styled themselves *Khusrū-i Giti Siltān* and the *fainéant* Shāhpūr Shāh also afterwards called himself *Khusrū-i 'Ālam Siltān* (No 1229A). Mahmūd had issued the *Giti-Siltān* Coins from Herat in 1216 H. Shuj'ā assumed the identical title when 'he ousted Mahmūd from Kābul' in 1218—the first year of his second reign. It looks as if Mahmūd now called himself *Khusrū-i-dīgar*—'another Khusrū'—when he, in his turn, 'defeated Shuj'ā at Nūla' in 1224 H. (p. xxvii) and once more occupied Kābul. It was a sort of *tu quoque*—as if to say that if his half-brother had been, during the preceding six years, a Khusrū, he was so no longer, he was now a wanderer and a fugitive and had been supplanted by another Khusrū who was more worthy of the title.

But all *a priori* reasoning on such a question is really futile and the coins only can decide the matter. The reading 'Hasan' is as uncertain as its rival, because the ه has an elongated tail or flourish which Mr. Dames and Mr. Rodgers supposed to be the short form or symbol in cursive writing of ر, and which Mr. Whitehead thinks must be a ج. The best course seems to be to suspend judgment until the discovery of clearer specimens.

The bombastic sobriquet *Khusrū-i giti-Siltān* is rendered 'World-Conquering Cyrus' by Mr. Whitehead, but this is not quite accurate.

The Arabic and Persian historians know really nothing of the historical Cyrus. The Khusrū to whom Nādir Shāh, Mahmūd

and Shuj'ā compared themselves was either the Kāshānī Kai-khusrū of Firdausi's *Shāhnāma*, the Kavi Husrava of the Avesta (Darmesteter, *Sacred Books of the East*, XXIII, 222, 278, 303), or the Sāsānīan Khusrū Anushīrvān (Naushīrvān-i-'Ādil) or his grandson, Khusrū Parvīz or Abarvīz as the Arabs call him) The Kai-khusrū of the Irāman national Epos is not Cyrus, but a prehistoric and legendary or semi-mythical personage who did not die but miraculously disappeared after a reign of 120 years near Lake Chacchasta, who left no son and whose father is the hero of a folktale like that of Joseph and the wife of Potiphar The two Sāsānīan Emperors who have been mentioned reigned a thousand years after Cyrus

Advocates of the conventional mode of orthography will be surprised at and perhaps protest against, Mr Whitehead's spelling of the name Pashāwar, but he is justified by the coins and also by ancient usage The town is called Parshāwar or Farshāwar by 'Utbi, Alberūnī, Muḥammad 'Awfi and Minhājū & Sirāj Elliot and Dowson, *History of India*, II, 25, I, 47, 63, and II, 196, 294 This is quite right but most readers will be puzzled by the 'Bābath', of which 'Utbi is said to have written that 'the top of its fort was equal in loftiness to Heaven's height and parallel to Pisces' (Introd., xxvi) The fact is that this 'Bābath' is a misreading or mistranscription of some sort The place really referred to is 'Bhātīya' and there is no doubt whatever about it, as the toponym is spelt بھٹیا or بھٹ by 'Utbi (E D, II, 28), Gardāzi (Zamūn-i-Akhlār, Ed Nāzim, p 66, last line) and Alberūnī (Elliot-Dowson, I, 61) The last of these contemporary writers gives even its latitude and longitude as 28°-40' and 96°-0' in his *Qānūn-i-Mas'ūdī* (India, Tr Sachau, II, 317) But though there is little or no doubt about the name, its position has not been fixed Elliot thought it was Bheta on the Jhelum (E D, II, 439-41) Bird said it must be Bhatnir, Raverly (*J A S B*, 1892, p 247 note) and Sir Wokeley Haig (*Cambridge History of India*, III, 14) are in favour of identifying it with Ucha and Dr Muhammad Nāzim has contended recently that it is Bhatinda (Mahmūd of Ghazni, pp 197-202)

It will be seen from the title of this work that its first part consists of a list of all the known coins which commemorate the invasion of India by Nādir Shāh Mr Whitehead has described 66 of them—10 gold, 52 silver and 4 copper Of the four *fulūs*, three are from the *atelier* of Bhakhar and one from Pashāwar Mr Whitehead does not seem to have come across any copper coin issued from the mint of Sind, though there is a Sind Muhr in Vienna and seven Rupees in the British Museum It may be therefore permissible to take this opportunity of stating that I picked up several years ago in the Junāgadh bazar two *fulūs* struck in the name of Nādir in the mint of Sind They are entirely different in style from the Bhakhar and Pashāwar issues, as



they do not display as these coppers do, only the Shāh's name, the Hijri date and the mint. These two *fulās*, on the contrary, exhibit fragments of the *Hasi Sultan* Couplet on the obverse, as Pl I, 6 and the words *مراد* in a central circle on the reverse, as Pl I, 8. The date (1160 H) is in the left hand corner of the obverse. The weights of the two coins, one of which is worn, are 197 and 196 grams and the sizes 8 and 7. Both are now in the Prince of Wales Museum, Bombay.

The coin is figured below

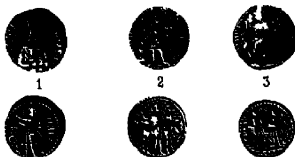


ANDHERI,  
5th June, 1934

S H HODIVALLA

# 327 THREE RARE KUSHAN GOLD COINS

Of the three rare Kushan coins described below, the first two are probably unique as they are not described in the British Museum Catalogue, which albeit is now quite out of date, and



are not recorded in any other publication. The cabinets of the museums in India, which are regrettably deficient in the Kushan series in gold, do not possess any of these coins.

- 1 Huvishka AV Obv. Half length figure of king facing right, wearing coat of mail and rounded crown bound with fillet, and holding in right hand sceptre and in left elephant goad. Inscription *NANŌPA OOOHPKIKŌPANO*

Rev. Sun god facing left, with sun ray halo, wearing chlamys, right arm outstretched and left on waist touching short sword at side. What Cunningham styles the 'Huvishka symbol' on left and inscription on right *MIPO*

S 8

W 106 grs

The obverse of this coin is the very rare bust D of Sir Alexander Cunningham's classification, which is not represented in any of the Indian museum cabinets. The rarity of the coins with bust D is shown by the fact that Cunningham records only two coins with bust D, both now in the British Museum, namely, Nos 2 and 7 on pp 99-100 of the *Coins of the Kushans or Great Yue-Ti*, the coins being illustrated under their respective numbers on Pl XIX, *Num Chron*, Ser III, Vol XII. My coin can, however, be differentiated from these two coins, for in Cunningham's No 2 the Sun god faces right, while the inscription on his No 7 is *MIPO*. My coin is thus a third and unrecorded variety.

( 107 N )

- 2 Vasudeva AV *Obv* King rumbate, clad from head to foot in full armour, standing to the left, holding a long staff with his left hand and apparently fixing with his right hand a trident to an altar but more probably offering with his right hand an oblation on a small fire altar, behind which rises a trident bound with a fillet Inscription *PAONANOPAO* [B] *ZOA-HOKOPANO*

*Rev* Siva with three heads and four arms standing facing, holding in his two right hands noose and blue lotus and in the two left hands trident and waterpot, behind Nandi with bell facing right Symbol on right Inscription on left *OHPO*

S 8

W 122.5 grs

Only one specimen of Vasudeva with Siva's bull facing right has hitherto been recorded, being Cunningham's Com No 9 of Vasudeva, illustrated on Pl XXIV, 9, of Coins of the Kushans or Great Yue-Ti and now in the British Museum. While the reverse of both coins is identical, the present coin differs from Cunningham's as regards the obverse, the trident being absent from his coin.

- 3 Huvishka AV *Obv* Upper part of king facing left, emerging from clouds, wearing round crown bound with fillet and holding in right hand sceptre and in left elephant goad Inscription [*P*] *AONANOPAO-OHPKIKOPANO*

*Rev* Two figures, Skanda and Visakha, standing facing each other on a platform, both rumbate and dressed in loose flowing robe, and holding a spear, probably representing the 'Sakti' in one hand, while the other rests on hip grasping short sword at side, Huvishka symbol between the two figures Inscription *CKAN* (below platform) *ΔOKOM* (on left) *AP* (above) *OBIZATO* (on right)

S 8

W 121.5 grs

The fabric of this coin, the execution and state of preservation are similar to the small coin illustrated in the *British Museum Catalogue*, Pl XXVIII, 23, moreover in these two coins the inscription runs round the coin and no part of it is broken up into two lines. The two large coins in the British Museum, one of which is illustrated in *BMC*, Pl XXVIII, 22, differ from both these coins, which are undoubtedly genuine, in all these important particulars.

AJIT GHOSE.

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